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CALVINIST CONTACT
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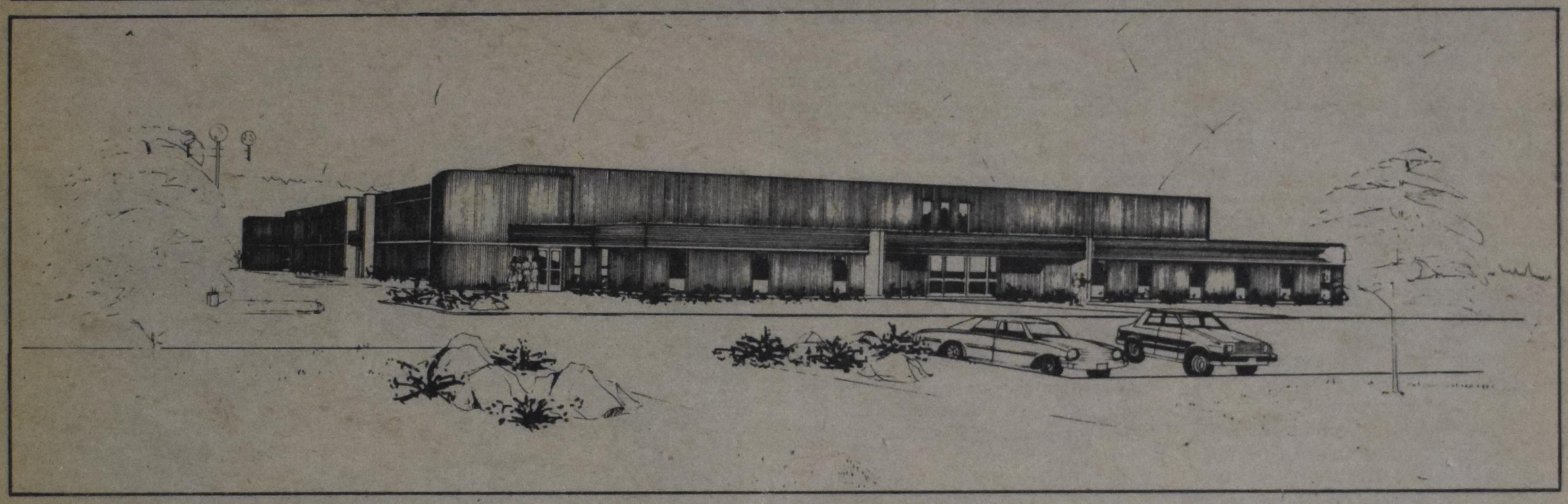
"Amid the thronging worshippers..." at Smithville



by W.H. Hultink

Mr. Hultink is principal of Calvin Christian School in Hamilton.

More ingredients have been added to the Ontario alphabet soup — S.D.C.H.! On the evening of Friday, October 24, 1980 we witnessed the official opening of the Smithville (Ont.) District Christian High School. A throng of seven hundred interested supporters listened to a lengthy program, drank gallons of coffee and took the initial shine off the floors as they inspected the new facilities. Some visitors had to park almost as far away as they had driven. The parking lot and side streets bulged. The local constables had the good sense to temporarily ignore parking infractions.

What a building! As speaker Rev. Ed. deHaan suggested, "This building stands here today denying neutrality." Designed by J. Heeringa and built by Demik Construction, the facilities are splendid. Perhaps not awesome by public spending standards but well designed, practical and aesthetically pleasing. I'm guessing that Mr. Heeringa collected a list of possible areas of improvement submitted by principals of existing Christian High Schools, added some unique ideas of his own and came up with a "winner." I'm glad he recognized the colour coordination efforts of his wife. She deserved mention for a job well done, Demik Construction, through their supervisor, Jessie, got honourable mention also. Again, well deserved. The project came in under budget, a minor miracle with today's escalating labour and material costs. And it came in ahead of schedule, too, from ground-breaking to occupancy in five months. There have got to be a host of subtrades around in Ontario who are at this moment relieved that the pressure is off.

What a program! Varied, often interesting, full and long. The program was chaired by Mr. Henk Nienhuis, teacher at the "Mother" school, Hamilton District Christian High. I didn't envy him. Every one had something to say. Everyone had something to contribute. We sure are a talkative bunch! The combined efforts of the H.D.C.H. and S.D.C.H. band were well received. This fledgling group has only recently been organized by Mr. T. Clark. We nodded when Mr. Nienhuis refreshed our commitment to Christian philosophy and God's sustaining grace in this venture. We sang the familiar words of the "Creedal Song." We bowed in prayer of gratitude. We listened and listened. A piano solo by Miss Bernice Winter, speeches by J. Heeringa, architect; Peter Demik, contractor; Mark Stroobosscher, S.D.C.H. principal; John Top, H.D.C.H. principal; Klaas Terpstra, board chairman; and then selections by the combined band as directed by Mr. Clark and Mr. Park.

And we listened some more as Cor VanderKruk introduced Rev. Ed deHaan, the "main" speaker. He wanted to celebrate with us. That he did! Through his presentation we celebrated the acts of goodness of our Lord; we celebrated the leadership of God's love in the development of the students' lives. We were already amazed by the beautiful building, but Rev. deHaan promised that God still has bigger things in store for us. "I challenge you to dream, to have visions of the greater glory He will yet provide for you. March on people, till He comes again. Hope for the glory, reach for the glory, work for that glory." We joined him in a resounding "Amen."

And we listened some more as area M.P., M.P.P., Mayor and Alderman all brought their greetings and congratulations. Staff members were introduced, ribbons were cut, greetings were brought by the C.C.E.F. and O.A.C.S., a piano was donated and we shared the reminiscing of Mrs. Leda VanderKruk, one of the first H.D.C.H. students in 1956 and Sharon Herrewynen soloed the evening to its official close.

I think that's what happened. My pen ran dry and my tape recorder blew a circuit. The celebrants wouldn't stop. With this kind of enthusiasm and celebration spirit I can understand why some of those celebrations in Biblical times were scheduled for several days or weeks. That would also give reporters a chance to remember more detail. No doubt I forgot something in this report. I didn't mean to. If you were not singled out consider yourself part of the "thronging worshippers" who had come together to proclaim His goodness.

Teachers' convention: An annual spiritual renewal

by Harry A. de Vries
C.C. staff

Ontario Christian School Teachers' Association conventions, not unlike other district conventions in other parts of the continent, are a time for sharing, for learning, for broadening horizons and all that, but also a time for rededication to a cause that is a matter of the heart for many in our circles.

The devotions, the inspirational talks, the songs, and the foundational addresses, all in relation to the theme based on the Revelation text "Behold I Make All Things New," helped to strengthen the 460 conventioneers in the spirit of their work — four of them flew in from Kentville, Nova Scotia. The annual convention was held October 23 and 24 at Hamilton District Christian High School.

The reminder by London principal Wayne Drost in the opening devotions, to let Scripture provide hope, comfort and encouragement in the weeks to come, put the convention in a certain perspective. In his closing remarks, Rev. John Hellinga of Guelph repeated the advice. He added that teachers could be encouraged furthermore with the realization that they share in their work with a much larger body of Christian educators in the Christian community.

Thursday, October 23, the first day of the convention, consisted mainly of foundational addresses by Dr. Evan Runner, Dr. Davis Young, and Mr. Bert Polman. Socializing and meeting old friends over coffee or lunch was also an important aspect of the day's events. The membership meeting ended the afternoon session and the usual Thursday evening banquet concluded the official events of the day.

Friday was a day for workshops, 26 in all, covering a wide variety of topics from "The Refugee in Your Classroom" to "Library Management."

Some teachers would like to have seen workshops in their own specific areas, but they were not without opportunities to broaden their horizons. On the suggestions for next year's workshops the Guelph area schools, which are in charge of next year's convention, will no doubt extend the variety to include other aspects for professional development.

According to St. Catharines teacher, Henry Knoop, who is also secretary of the OCSTA executive, organizing workshops is quite a chore, and a variety of factors prevent workshops in certain areas. But then each of the six districts have their turn in arranging the course of events at the annual convention. This year's event was arranged by the London district.

Foundational addresses

The first convention day is usually a time of re-orientation, redirection and rededication. Teachers need an occasional boost as much as anyone else. The foundational addresses were intended to do just that.

Dr. Davis Young, Assistant Professor of Geology at Calvin College, spoke on "The Christian and His Relationship to His God-Given Home, the Earth." Man, he said, had not lived up to the cultural mandate to rule the earth and to subdue it, even though the biblical mandate had not changed. Man he pointed out, cannot rule without serving, even as Jesus gave his life in service of mankind to become our ruler.

When Dr. Evan Runner, Professor of Philosophy at Calvin College, heard of the convention theme, he decided to use it as the topic of his speech. As a Christian who was introduced to the Reformed view through studies rather than by birth, he learned that God

Continued on page 6

VIEWPOINT

Remembrance Day: 1945-1980

35 years of freedom

by Johan D. Tangelder

"On the idle hill of summer,
Sleepy with the sound of streams,
Far I hear the steady drummer
Drumming like a noise in dreams.

"Far and near and low and louder,
On the roads of earth go by,
Dear to Friends and food for powder,
Soldiers marching, all to die."

H.G. Wells ended the early editions of his famous work, *The Outline of History* with a note of confidence. He saw the future as bright and rosy. He wrote: "The great changes will yield to the control only of adequately organized directive forces . . . But for one of us in the old days, there are now dozens of keen youngsters in the world, more adventurous, better inured to the habit of incessant inquiry, more obstinately industrious, and more persistent." But near the end of his life, Wells abandoned his optimism.

Today many are pessimistic. Numerous wars have been fought since the last World War. The political situation is dangerous. The relations between the super powers are at their lowest level in years. Many are no longer debating whether or not the world will have to go through another global war, but when it will start. In 1932, Winston Churchill said that he couldn't remember a time when the gap between the words of statesmen and the real events when the gap between the words of statement and the real events of the world was so wide. The same can be said in 1980. Statesmen talk peace while nations prepare for war. Because of the uncertainty of our times and the lack of understanding of our history, we should remember the sacrifices of bygone years.

On Remembrance Day we recall the valiant who fought and died in the World Wars. Canadians have made great sacrificial contributions to the Allied cause. Who doesn't remember Vimy and Dieppe?

The First World War became a war of yards and trenches from the fall of 1914 to spring of 1917. In April 1917, the Canadian Corps broke the stalemate of the Western Front. Advancing on a four-mile front, its four divisions smashed through the German lines and captured Vimy Ridge.

This victory changed the war scene. Advance became possible. To the historian, Vimy is but a place in a war that cost 8.5 million lives and produced 21.5 million battle casualties. Canadians remember the name Vimy with emotion for the capture of Vimy Ridge cost 11,000 Canadian casualties.

Vimy recalls the Canadian sacrifices of the First World War. Dieppe has the same hallowed and tragic association for our nation's Second World War participation. In 1942, hundreds of Canadians died in that catastrophic venture on the French coast.

Canadian soldiers fought in many parts of Europe and were instrumental in liberating Holland from the yoke of the Nazi oppressor. The Canadian forces didn't fight only for the sake of its strong ties with England. They knew that they opposed an evil philosophy that was out to destroy Western civilization.

In the initial stages of the war effort, the late Governor-General, the Rt. Hon. Georges Vanier, reminded Canadians of what American Intelligence had discovered about Hitler's intentions towards all religions except his own preposterous Nordic cult. Vanier remarked: "Who can doubt that a German victory, if such a thing were conceivable, would result in the most ghastly and bloody persecution of Christ's Church."

Many Canadians sacrificed everything they had to restore democracy and liberty. There were many "stout and patriotic hearts" and many families had three, four and even five sons serving in the forces.

But Remembrance Day is more than recalling the heroic deeds of bygone years. It is more than the gathering of old soldiers to exchange their war experiences. It is a day for remembering the great price paid for freedom of speech and worship. Let us never forget the lessons of the past.

Winston Churchill once said: "Personally, I am always ready to learn, although I do not always like being taught."

Let us never forget that our freedom was gained at such a high cost. We should never forget! If you ever doubt the value of your freedom to play, to drive a car anywhere you like in this country, to speak without fear of reprisal, or to take your liberties for granted, then go to a veterans' hospital, the house of disabled soldiers.

For our freedom, these people have been shut off from society. In veterans' hospitals across Canada, First and Second World War veterans are still fighting their own versions of the wars. For them the wars are still on. They still suffer for their sacrificial efforts to protect our liberty.

After the city of Haarlem, Holland, was liberated from the Nazis, a congregation sang during their first worship service in freedom:

If God had not stood with us,
And strengthened us to stand,
How soon we should have fallen
And perished from the land.

On Remembrance Day, we pay tribute to the soldiers. We are grateful for what they have done. But we should also thank God for His leading in history.

God is still on the throne. We need in our crisis times to call upon Him for deliverance and peace. And the Church of Jesus Christ must point out to the government leaders that we will never get peace in our time if the Prince of Peace is not recognized at peace conferences.

DEDICATION

To Righteousness,
The Foundation of Peace;
To Freedom,
The Spirit of Peace;
To Democracy,
The Dwelling of Peace;
and to all Brave Men of whatever Clime or Creed,
Who for these things fought and suffered
even unto death.

In Flanders Fields

The Author: John McCrae was born in 1872 in Guelph, Ontario, and was educated at the University of Toronto, where he had a distinguished career in general science and later in medicine. He was attached to the staff of McGill University and the Royal Victoria Hospital, Montreal. When World War I broke out, he joined the Royal Army Medical Corps and proceeded overseas. He served with great distinction in France until his death from pneumonia in January 1918.

In the same year a selection of McCrae's verses were edited with a "Memoir" by the poet's friend, Sir Andrew MacPhail.

In Flanders fields the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.

We are the Dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we lie,
In Flanders fields.

Take up our quarrel with the foe:
To you from failing hands we throw
The torch; be yours to hold it high.
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders fields.

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BIG churches vs. little churches

by Carl Tuyl

Two events in one week. Schuller opened his $18 million glass cathedral and the Christian Reformed Church of Barrie, (Ont.), split because the membership of 180 families was thought to be too large.

Two trends: the one toward bigness and the other toward smallness. The one a sort of ecclesiastical extension of Disneyland, the other a sort of invisible underground entity. Two goals of course. The one aiming to make a big splash in the world, the other aiming toward internal spiritual growth.

There are other considerations in the comparison between the two situations. We can ask ourselves about the wisdom of investing 18 million dollars in a glass building, or we can raise questions about the financial stewardship of establishing another Christian Reformed Church in Barrie. We can examine the theological stance of the two congregations. For the moment, I would like to consider only the question of bigness or smallness.

It seems to me that both approaches have certain merits. Small congregations naturally, but not certainly, afford the possibility and potential for much inner growth of its members. Large congregations, although not necessarily so, tend to be preoccupied with numerical growth at the expense of spiritual growth.

On the whole, it seems to me that often large congregations have large surplusses of money to be made available for kingdom work. Schuller wants the first collection in the first service to be sufficient to build a hospital in South America. Smaller congregations often show the tendency to become dependent on their denominations. In our own denomination the ideal of deepening inner growth is often financed by the larger congregations through the offices of the Fund for Needy Churches.

My preference is for bigness. Bigness not achieved at the expense of foregoing the scriptural demand for personal growth. I believe that the present trend in our denomination toward smaller congregations is indicative of internalization of the church, a preoccupation with spiritual growth of the members at the expense of outreach.

Personal spiritual growth, so you will note in scripture, has a goal. It is not an end in itself. Spiritual growth is a tool in the communication of the gospel. We do criticize Schuller for the $18 million outlay of capital, and his "showiness." What we forget to appreciate is that — knowing Schuller — his first collection will probably amount to $500,000, and go in its total to the building of a hospital in South America, which the glass cathedral will continue to fund.

I know that the early church congregated in "households of faith" which were in all likelihood not very rich. That is, however, no indication that the church through the ages must organize itself in like manner. The Holy Spirit, as you know, added on Pentecost Day, 3,000 members to the first congregation. When problems arose in connection with that bigness, the congregation simply called on gifts which the Spirit had bestowed and appointed additional deacons.

We must learn to trust that also in large congregations, the Spirit will allow inner personal growth to take place, and accept that the Great Commission does not exclude a business-like approach to its execution.

I feel more than a little bit uneasy about Schuller's approach, but I regard the formation of a thirty-six family Christian Reformed Church in Barrie with equal uneasiness. When both shall be measured against the norm of "bearing profit for the kingdom" we might be surprised at the outcome.

I was reared and nurtured in the faith as a member of a church that counted her membership in the ten thousands. There were eight ministers, at least five large church-buildings, and the consistory meeting must have looked somewhat like our Synod. At no time did I or any member of my family feel deprived in spiritual care because of the bigness of our congregation. We received family visits with the regularity of a set schedule, once a year. We received a church-paper that was excellent in content, and without fail, our monthly contributions were collected at our door. The consistory met once a month with the ministers taking turns in presiding. These ministers worked as a team, dividing among each other the preaching assignments. The church could and did support large projects and because of the abundance of gifts and talents in her midst, contributed vigorously to the denomination's welfare. I do not remember any precise budget figures, but capital investments must have been enormous, yet the church regularly exceeded its quota payments by significant amounts. The ministers were by and large "the cream of the crop," and their pastorates tended to be of long duration which made for much stability in policies and development.

These ministers did not have to go on coast to coast coloured television (we had no such thing), peddling religious costume jewellery, nor did our church send out direct-mail pieces all over the country for the purpose of raising funds. They organized no crusades, and did not promote tape-recordings of their latest sermons. Our church was not your typical American Super Bowl congregation.

There was a great variety of gifts, a vast reservoir of talent, and certainly no difficulty to supply the congregation with eminently qualified office-bearers. I would not want to state that it was a church without shortcomings, but it may be said that the church was the spiritual home of thousands and thousands who went on to become well-equipped Christian members of society.

Small churches tend to be handicapped in many ways. There are legitimate questions about financial stewardship, but even more serious questions must be raised about their spiritual condition. At the start they often lack the variety of gifts, resulting in much concord because there are not sufficient challenges. Once a contention arises (which is inevitable) the small church often lacks the wisdom to deal with the divided opinions, and because of limited membership, the congregation itself becomes divided.

Small churches (this might surprise you), tend to overburden their ministers, loading on him all kinds of responsibilities for which there are no other qualified persons. The minister often works without support in an isolated manner, and pastorates are usually of a short duration.

In the light of that comparison I express again my preference for bigger congregations.

I believe that good stewardship in all aspects will set limits to the size of congregations. There is such a limit at the bottom as well as on the top. Where are those limits? That is the question which in the actual life of a congregation the Spirit Himself will make clear.

In one of the visions of the prophet Zechariah there walks a young man who wants to set pre-determined limits at the top. He is told to cease counting and measuring. I believe that we, with counting and measuring the size of the church, often fail to calculate in our conclusions that the Lord continues to give His gifts for the organization of the church. Is it not so that splitting-up (as we call it), ought to be done only when it has become obvious that not all gifts of the Spirit can be used in one congregation anymore?

Editor's Note: It is not the intention of this article to single out Schuller's Crystal Cathedral and the Barrie, Ont., Christian Reformed Church, but to use those two structures as examples to illustrate bigness and smallness.

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Church Page

Pastoral Pondering

Healing wounds

A recent copy of *Christianity Today*, caught my attention as it dealt with divorce and the pain caused especially if one belongs to a church. Living in Calgary with its many social problems, we too frequently face that issue with Chr. Ref. Church members. As church, we have a tough time loving and communicating the Lord's love to people who are separated or divorced. I struggle with the fact that I want to uphold the permanence of marriage and the united family and at the same time show full and genuine acceptance of the person who is divorced without condoning the divorce. It is hard to condemn the sin of divorce without communicating that condemnation for the divorced person. We have the same problem with homosexuality and other such, more common concerns.

But as pastor I know the desperate need for the church and its loving ministry in the lives of those who have experienced this brokenness. There is an urgent cry and need for love, and if we as a church ever break through this seeming dilemma of really loving the separated or divorced single without condoning the breakdown, we will be flocked by hundreds of singles, for Calgary is a city filled with them and with most of them desperate for an accepting fellowship. How can that come about? First, let's establish contact with a single. Maybe you know someone at work or in your neighbourhood. Invite him into your family for a meal, for an evening of games or whatever have you. Talk with singles openly and honestly. Be eager to listen, let them share the hurts and don't be shocked by some emotional feelings or tears. Avoid the judgment business. Be careful with the Bible bullets and the preaching of texts. Remember, divorce is a sin but not unpardonable. State your commitment to marriage and your desire to see reunion, but be sure to communicate that your friendship and love is not conditional upon having your desires met. Be real, open and consistent in loving the hurt one without expecting a lot in return. The less I expect the more I often receive. As church we are concerned with those who are hurting.

In this area, there are many right around us who are. Let's be open to them and reach out. And let's keep our theology sound; standing with God against sin but also with him for the sinner. I confuse that at times in my ministry and need your help in keeping this in true perspective.

H. Wildeboer,
First Chr. Ref. Church,
Calgary, AB

How shall the young direct their way?

Recently I was asked by the consistory to attend a dance (open to other societies from this area), organized by our own young people. The purpose was to observe and to report my findings to the consistory. So at our next meeting they will ask what I thought of it. Interestingly, several young people who were at the dance also asked me that same question.

Now, I normally don't hesitate to speak my mind on a subject, but in this case I wasn't anxious to do so immediately (except on the point of loud music). I prefer to have our young people go to God with that question: "Lord, what do you think of it? Have we pleased you Lord, in the way we enjoyed ourselves that evening or were you maybe a little upset with us? Were we careful enough, Lord, in our selection of music and in the way we used our bodies? We know we belong to you, Lord. You told us that you bought us with a price. We don't want to forget that. So when we dance, we also want that to please you. Help us, Lord, to get it all straight. We know we have a lot to learn, but we do want to learn how to do all things to your honour.

What did I think of it? I'd rather begin by helping our young people think their way through all their social activities from a definite Christian position in which the question of pleasing God is foremost in their minds. In that context, I'm sure that it becomes clear what I think. But I will also need to listen and learn, so that my thinking may truly reflect the will of God.

Rev. A. VanGeest
Ebenezer Chr. Ref. Church,
Trenton, ON

Covenant Christian Reformed Church of Barrie
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P.O. Box 785, Barrie, ON
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Phone: **705-726-7760.**

All matters pertaining to church news can be sent to the C.C. office and will be placed on this church page.

Sarnia evangelism

Last Monday, the Council for Evangelism of the three Sarnia churches met at the home of Pastor Kerssies. Here follow some highlights from this meeting. We checked with the two hospitals to see if we might be able to minister to the chronically ill, hospitalized there. The response from both hospitals was positive. If anyone of the three congregations is interested in this kind of ministry, please contact the Council in the near future.

A. Veenbaas reported on the positive response from the Wayside Chapel ministry. Some 350 visitors signed the guest book this past summer, some of them appending very positive comments.

The Council is still pursuing the Cable TV outreach. We covet the prayers of the congregations, so that the Lord may give us wisdom in this matter.

Very positive were the reports from the three churches regarding the Vacation Bible School programs. Some 170 children were involved in different parts of the city. We praise the Lord for this opportunity for outreach.

Quite some time was spent on the planning for the upcoming Reformation Rally. The Second Church consistory will be in charge of the service. Since the Rally will be also evangelistic in character, (Rev. A. Kuyvenhoven will be the speaker), the Council was of the opinion that counsellors should be made available for those who seek further information regarding the Christian faith.

Sarnia Chr. Ref. Churches

450th anniversary of term Protestant passes unnoticed

On April 15 it was 450 years ago that the religious vocabulary of the world was enriched by the word Protestant. On that date in 1429, five princes of the Holy Roman Empire and representatives of 14 free towns met to protest the Roman Catholic domination of the Second Diet of Speier, a meeting where the Reichstag expressed its vigorous hostility to the cause of Martin Luther and the Reformers.

The meeting ordered that no further changes should be made in the church, that Roman Catholic worship should be permitted in Lutheran lands, and that all Roman Catholic authorities and orders should be allowed full enjoyment of former rights and properties. Lutherans tried to defeat these proposals, and when they failed, entered a formal protest, a *protestatio* in legal terminology. That protest led to the use of the word Protestant to describe the Reformation churches.

The religious press in general appears to have paid little attention to this anniversary.

Calvary Chr. Ref. Church,
Chatham, ON

Press Parade

Expanding Chinese ministry in B.C.

August was the month our home was full of guests from out of town. As a result, we were very tired physically, but we took the advice and went on a vacation to the Okanagan Lake area for four days. We had a good trip and rest. We thank God for the two young ladies at home who had taken care of Sammy for us. The classical Home Missions Committee also prepared a proposal to the Interchurch Contact Committee in Abbotsford asking them to raise $30,000 above other Classical commitments and quotas. In short, if finance can be carried by local churches, then C.H.M.C. will recommend a second staff or another Chinese minister to work in Abbotsford.

Richmond: In my previous reports and comments, it may seem to mislead people to think that we were discouraged in the work here and wanted to go to Abbotsford. It is not quite true. At present, we have 30 candidates here in Richmond taking instructions for baptism. Our average attendance on worship is about 60. Our concern is only for the betterment of God's work and we're perfectly willing to follow God's leading whether to stay or to go, or to go anywhere.

Abbotsford: We are happy to report that at present there are about 31 candidates as the second group who are willing to take baptism. We plan to baptize these two groups (Richmond and Abbotsford) some time at the end of November or the beginning of December this year. Thank you for your prayer support.

Rev. Jung,
Chr. Ref. Church,
Richmond, B.C.

Church growth in Burnaby

The New Life Community Church in Burnaby, B.C. is ministering to people of a wide variety of ethnic backgrounds. This Church Growth congregation, a former Dutch church, attracts folks from many different nations. Pastor Murray Moerman writes: "We have people from Iran, Pakistan, India and Trinidad, as well as many European countries. We recently baptized an Islamic man. Also, a Hindu couple has come to Christ through our Project Philip evangelistic program. The kingdom of God is cosmopolitan and I am gratified to see the church reflect that reality."

Emmanuel Ref. Church,
Edmonton, AB

Church News

Christian Reformed

New ministers

Classis Huron, with the concurring advice of the synodical deputies of Classes Chatham, Hamilton and Toronto, has admitted Candidates Neal Hegeman, Bert Slofstra and Gerrit Veeneman to the ministry of the Word and sacraments in the CRC. They have been called to World Missions (Dominican Republic), Clinton calling church; Listowel; and Lucknow respectively. May God bless all three as they enter the Gospel ministry.

B. Bernard Bakker,
stated clerk

Classis Huron

Classis met on September 17 in the Owen Sound CRC. At the May meeting of Classis there were seven vacancies. During the summer months these Churches were busy calling. The Lord has blessed them with Rev. Len Schalkwyk in Collingwood, Rev. John Hielkema in Kincardine, and Rev. Albert Driese in Palmerston. In addition, Candidates Bert Slofstra and Gerrit Veeneman accepted calls to the Lucknow and Listowel churches respectively. The above two candidates were examined as was Neal Hegeman who has accepted a call from the Clinton CRC to be a missionary in the Dominican Republic. This is the first time Classis Huron has had one of her churches call a missionary to the foreign field. We were thankful that all three candidates were able to give a good account of their calling to the ministry of the Word and sacraments.

We are thankful that at present, only two churches are left vacant — Goderich and Waterloo. Mr. Neal Hegeman will serve in Goderich as Stated Supply until December when he leaves for the mission field. May the Lord lead these churches.

As a Classis we are also thankful that things are going well in the Vanastra Christian Church under the ministry of Rev. Mantel. At present the Stratford CRC is supervising the work and our prayer is that the Lord may continue to bless that work, that many may hear the gospel, and believe.

Classis spent some time dealing with documents submitted by individuals of the Goderich CRC. At present the consistory is leading the congregation and a committee of reconciliation was appointed by Classis to work at achieving peace and unity within the Goderich CRC. We ask all to pray for complete reconciliation.

B. Bernard Bakker,
stated clerk

Classis Alberta North

Classis Alberta North, in session October 7 and 8, admitted Candidate Mark Dean Vander Hart to the ministry of the Word and sacraments in the Christian Reformed Church with the concurrence of the synodical deputies. Thankful for the testimony and gifts of this brother, we commend him to the care of our Lord as he begins his ministry at the Grande Prairie and La Glace churches.

Henry Jonker,
stated clerk

New address

Rev. George G. Vink, Rt. 1, Box 165, Manhattan, MT 59741.

New clerk

Sarnia (Redeemer), ON — Harmen Vander Meulen, 1091 Cathcart Blvd., Sarnia, ON N7S 2H4.

Architects of freedom

by John Martens

Mr. Martens is an historian and freelance writer, living in Listowel, Ontario.

They came from their bases in England by day and by night. They came during the last year of the war, the Allied bombers on their way to Germany.

During the night, the Royal Air Force and its pilots and crews, hailing from many nations, pounded the enemy targets and young men from all Commonwealth countries — Canadians, New Zealanders, Australians — and chaps from South Africa and not to forget the Polish squadrons and those from the occupied countries of Western Europe risked their lives in the skies over Germany. By day the Americans in their "flying fortresses" ventured forth in ever increasing numbers to harass the common foe.

The Allied air armadas were stationed the length and breadth of Great Britain and on their way to Germany, frequently converged on the North East coast of Holland, where it takes a sharp turn and continues as a string of islands, known as the West Frisian islands.

If one has experienced the somewhat dubious privilege to live across from this point, in Holland's north province of Friesland, then it's impossible to forget this last year of the Second World War, especially the months following the Normandy invasion of June 6, 1944.

The people along the coast of Friesland, night after night, as soon as dusk was gathering, heard them come — the British and Canadian aviators and their companions from half a dozen other nations.

They listened in fascination to the monotonous drone of the thousands of plane engines, faintly or clearly audible. It often lasted hours before they had all passed, for there were many of them and they were heavily loaded with bombs of all calibers. On pitch dark, windless nights, the bombers from England were, so it seemed, hanging for a long time, straight above the coastal villages in their slow progress, the steady drone of their endless squadrons slowly fading towards the East, towards the enemy.

But high above the Frisian coast, at the approaches to Germany's heartland, German fighter planes often put up a desperate resistance and it is hard to tell how many gallant crews of Allied airmen fell prey with their planes to the enemy fighters; we know that hundreds were buried in the little village graveyards, while others found a nameless grave in the waters, washing Friesland's western coast or in the Zuiderzee. After the war, a number of downed Allied aircraft were found in the course of land reclamation activities, the remains of their crews sometimes still in their seats and bombs alive.

On wind-still, cloudless nights, one would at times see a bright ball of exploding light high up in the mysterious and dark sky, where men breathed and struggled and sweated. It would last just a moment or so and a desintegrating bomber or fighter would spiral downward and the prayers of many would accompany the young flyers at the end of their last mission against the foe. Only a faint zoom, like that of angry hornets would reach one's ears.

Then the sky would be black again and full of faintly perceived dramas, and toiling men would press on towards their targets, but some would never get there nor return to their bases. And then, after the last stragglers in the early morning hours had returned to their aerodromes in England, the "flying fortresses" of the Americans would cross the coast of Friesland on an easterly course.

The night and its mysteries, its sadness and its sounds of darkness had made way now for clear skies, dotted with fast moving white cloud castles and the squadrons of "flying fortresses" would flit in and out behind the wind-driven clouds, while their fighter escorts would endlessly circle around them for protection. It was indeed a spectacular sight to observe and one not easy to forget, for also they came in their thousands to wreak havoc on the aggressor.

These and other memories come to the foreground when recollecting the fearful winter preceding Holland's liberation, and the sight of the aluminum rump and nosewheel of an American "flying fortress" hitting the ground just beyond the last houses of the village is still not forgotten.

On April 16, 1945 the vanguard of the Canadian ground forces, after a great sweep around the eastern shores of the Zuiderzee, reached the sleepy villages along the west coast of Friesland and brought freedom to this part of The Netherlands.

Perhaps we do not fully appreciate what this meant to the Dutch people, for we take our own liberty in Canada for granted. For the people of Friesland and Holland to be a free nation again meant a brand new beginning and a complete change from the night of oppression; it meant a renewed life after a slow death, both on the personal and national level. It meant much more than a different administration, or a different government or different authorities, although also in these respects a sweeping change took place.

Freedom

The little towns and villages wrestled by the Canadians from German control presented as by magic a different picture in a matter of minutes after the first Canadians had rolled into town. The streets were suddenly one mass of Dutch flags; for five long years its beloved colours had not brightened the streets of Holland's town and now the people wept for joy.

People who had not been out-of-doors and hid away for years, even from their immediate neighbours — Jews and Resistance fighters, fugitives from the Gestapo on account of sabotage of the German war efforts, patriots who had dared tc give vent to feelings of aversion towards the foreign occupier, striking railroaders and even German deserters — poured into the streets along with everybody else and suddenly the town and village assumed its former character of living communities.

Life resumed its course and to be in the streets after curfew at 8 p.m. was no more a forbidden and dangerous undertaking, sometimes out of necessity entered upon with a lump in the throat. Sometimes it was not necessary of course, to risk meeting German patrols in curfew time. And yet it would be interesting to know how often young lovers had braved the ordinances of the enemy to be with their sweethearts, slipping past the noses of German sentinels and sentry posts.

To be liberated meant also not to have to carry identification papers for suspicious scrutiny by the enemy and his collaborators.

To be liberated meant to be able to dance and jump around a big bonfire in the town square and to cheer the Canadian soldiers, the Queen of Holland, the royal princesses, Churchill and everybody else.

And freedom meant to welcome back the many thousands of political prisoners released from prisons and concentration camps.

Liberty meant that in a few weeks, hundreds of thousands of forced labourers would return from Germany. And in the course of the summer, they would be repatriated from the four corners of Europe, where they had been dispersed to work for the enemy. They would come home from the lands along the Baltic and from Poland.

Camps

One of the writer's friends had the good fortune, considering the prevailing amity and unity of purpose among Germany's opponents, to fall into the hands of the Advancing Soviet Army. After proper identification as a citizen of a "friendly" ally, he was assigned as an armed guard of a camp for German prisoners-of-war, somewhere behind the Oeral mountains in the West of Siberia. To his big surprise, so he related after his return, more prisoners-of-war arrived there daily in freight cars bearing the markings and letters of the Dutch national railways.

Of course, the Russians had taken the cars from the Germans, who in their turn had commandeered them in Holland. The prisoner-of-war camp was situated at the edge of an industrial town, transplanted from the west of Russia, before the German army had had a chance to overrun the place. It was a grim, hastily built place. The Russian workers lived in high rise apartment buildings, prefabricated in the U.S.A., erected on the spot by American construction crews.

The buildings were without plumbing, there was no heat or electricity and they stood scattered in a muddy field. Nor was there any sign of a sewage system, while pavement was lacking, but the nearby steelworks poured out an incessant stream of engines of war.

Yes, liberation allowed us all to breathe freely again, to meet old friends often given up as lost, to dance and to be carefree for a moment and to be very optimistic about the future. And, most importantly, it meant to be able in freedom to honour the memory of those who had given their all, even their life in the struggle for liberty and to stand in respectful silence before their flower-decked graves.

In the weeks immediately preceding Holland's liberation by the Canadian army there occurred no popular uprising among Holland's people as was feared at times by the Dutch government, in exile in London. The people were counseled to be patient and wait, wait. And so they did except the many well-organized and equipped sabotage groups.

But when the architects of Holland's freedom, the soldiers from Canada, entered Holland's town and villages, the pent-up longing for freedom turned into an emotional affection for the Canadian liberators of Holland. And if anything, this affection is increasing with the years. For freedom was and is still cherished by most of mankind. And wherever is spoken of freedom, the name of Canada stands out clearly.

Ask the people of Holland. They will tell you that those days of liberation some 35 years ago, will forever have an immediacy equal to that of the present, of the "now." And in such a spirit we remember on November 11, the architects of Holland's freedom and their fallen comrades, who rallied to the standards in the world encompassing conflicts of the 20th century, when liberty itself was at stake.

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Teachers' convention

Continued from page 1
makes all things new because he is a covenant God, a God of unity who wants to re-establish all things in their proper relation to him. With reference to both O.T. and N.T. passages he pointed out how all of scripture, not just the book of Revelation, speaks of God's desire to make all things new. Christians who hold dispensationalist views Runner accused of breaking up the unity of God's creation in their fear-inspiring end of time escatology (study of the end) and their horrifying predictions based on Revelation. Teachers should not fall into that trap, God, he added, comes first, and all of creation can only know its true place through him. Hence the need for Christian education.

Mr. Bert Polman, chairman of the music department at the Ontario Bible College in Willowdale, focussed on the importance of ritual and play in both teaching and in other aspects of Christian living in his presentation, "The Celebration of All Things New." Story-telling was one way he suggested the teacher could make ordinary and historical information come alive. Testing procedures in schools, he said, should be done in a more informal and interesting way so that testing itself is not a drab but exciting, educational experience.

Membership meeting

The Ontario Christian School Teachers' Association has come a long way since its beginnings in 1964, both in size and professional standards. The Ministry of Education inspectors no doubt have helped but the organization's own concern with member qualification and expertise has also played an important part. OCSTA's Credentials SPICE Committee deals specifically with teachers' qualifications.

The yearly membership meeting is normally held on the first day of the annual convention in Immanuel Christian Reformed Church, beside Hamilton Christian High School. New members elected to the board this year were: Maaike Buma (Laurentian Hills, Kitchener), Joe Grootenboer (Toronto Christian High, Woodbridge), Harry Pott (John Calvin, Strathroy), Leo Van Arragon (Quinte High, Kingston), and Marsha Vander Gaast (Knox, Kingston).

There was general consensus among the teachers that someone be hired as an executive director or secretary responsible for the coordination of all aspects of OCSTA because the organization has grown beyond the scope of volunteer committee work. However, a decision on the matter was left till next October.

Treasurer Agnes Struik presented her 1980 financial report with bottom line figures in black. The 1980 budget is for $18,000, a sizeable amount for the operation of an organization that does not have any paid officers. Part of the funds are directed to the *Christian Educators Journal*, part to the expenses incurred at the annual convention, and another part of it to SPICE workshops.

The SPICE (Summer Program In Christian Education) Committee ensures that a program of courses and workshops for upgrading teacher qualifications is available each year, through SPICE participation. Courses are usually held during the summer months in Toronto or Hamilton. The Committee is also active in promoting the development of Scripturally based curriculum materials. It was partly responsible for the *Man in Society* program that is currently used in many Christian schools.

Banquet

This year's banquet was unique in a number of ways. It was not held in the Calvin Christian School gym, as tradition would have it, but in the spacious Bethel Pentecostal Tabernacle hall, although the Calvin Ladies Guild still served the meal — who else could prepare such excellent food?

There wasn't a dignified speaker to inspire the 220 diners, but homegrown entertainment by high school students, and staff members from various Christian schools. A Durham (Bowmanville) barber shop quartet, a Chatham High jug and piano band, and the Lambton (Sarnia) High student film "Little Red Riding Hood" were only some of the evening highlights. Hamilton High students Sharon Herrewynen added her vocal contribution accompanied by Bernice Winter on piano. Bernice also presented a piano solo.

PASTORAL COUNSELING

By Rev. Ralph Heynen

Artificial or real?

My wife and I were walking through a flower store the other day; we were admiring the many beautiful colours of the lovely flowers that were on display. But we found that many of them were artificial flowers — flowers so beautifully made that you could hardly detect that they were not real! They make these flowers with vivid colours, soft textures — they even put fragrance on them. But when your look at them closely, the resemblance between the real and the artificial ends. Real flowers grow and reproduce. Artificial flowers neither grow nor reproduce.

The difference between artificial and real flowers should be compared to the difference between a live, dynamic home and a counterfeit one. Or to a good marriage and one that is only playing a role. The essential quality in good marriage relationship is that it has the desire and the ability to grow, to help one another, to become stronger. The partners can overcome weaknesses and achieve full potential as children of God. In each of us — no matter how old or how young — there are always unused potentials. We have capacities we have never attempted to use.

There is a capacity for more growth. Growth is a beautiful thing. It looks towards the future instead of reflecting on the past. It stresses the strong points instead of the weak ones . . . the positive, constructive ones, rather than those that are negative. It is thinking in terms of success, rather than in terms of failure.

This growth is evident in the life of a child. Within a tiny, cuddly baby lie the potentials of a mature man or woman. You see a little child and you may dream of what that child can become — a famous doctor, a school teacher, a chemist, or a mother. The potentials are there and we have to let them grow. A healthy marriage is like that. As the years pass, husbands and wives often tend to get into a rut. They are content to leave things as they are. Making changes requires effort. But we have to make adjustments.

Another way is through discussion. The "group sharing" in many of our churches has been a tool for growth — in marriages and in one's personal spiritual life. Discussions are often not confined to the group settings. They continue on the way home and sometimes into the night. Even when two people do not agree on the things that have been discussed it still means that there is communication and that is so essential for a growing marriage.

When we talk about growth and development, we can refer to growth of various dimensions. We grow in depth. The Bible often talks about the tree and how it sends its roots deep down into the soil before it can begin reaching for the sky. It is said that the roots of a tree spread out about as far underground as the branches reach above the ground. There is life underneath as well as above the ground. A shallow life has nothing underneath — it's all out in the open. There is nothing in the store room — it is all in the store windows. The shallow life is empty because it lacks the dynamic of personal development.

When you attend a funeral you realize how shocking it can be for a person tro be left alone. If this couple has lived together for a number of years and suddenly one of them is taken away, it is so difficult for the one remaining. Deep roots must be pulled up and replanted, so that they can take up life again and grow once more.

We also must grow in breadth or width. We do this by reaching out to others. We begin with our relatives and our close friends. But to grow, we must reach out to an ever-wider circle of people. We must reach out to others who may not have the same faith — and we can learn from them. We can reach out to those who don't have any faith at all in order that we may win them. But we must constantly reach out, learning more about the lives of others. Today we can learn about what is happening in China, Australia, Cuba — or wherever — and we can get to know people who are of a different background. In this way, too, we can reach out in breadth towards others.

We can also grow in height. We press on towards ideals that we want to reach. We move forward, trying to reach the things that are before us. Everyone — every couple — should have dreams and goals. We should never be quite satisfied with things as they are. We can grow and we can help each other to grow.

Growth also means that we outgrow certain things. As children grow, they outgrow their shoes and their clothes. Babies outgrow their cribs. As adults we must outgrow and overcome the habits that retard our progress. We must learn to live above the level of anxiety and worry and anger and prejudice. If we don't outgrow some of our childish hostilities we will not develop and we will not move forward and upward. True growth means that you leave behind certain things and you press on towards something higher, nobler and greater in life.

This is reality. Oh, there's so much artificiality about us! There are so many counterfeits. Think of the number of counterfeits of the word "love" today. We say we love our cat or our dog. People say they are in love, but it's only a sexual thing. But we can have a higher type of love. Love must be a growing thing so that it isn't just something that lasts for a time and then fades away. No, growing means that we are constantly moving ahead and our relationship becomes stronger and deeper and more real.

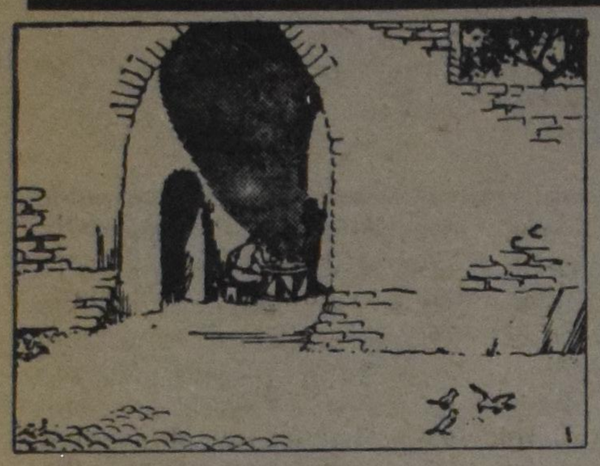
My definition of a good Christian marriage is one in which a Christian man and woman live together with a goal. They help each other grow; they help each other overcome weaknesses and they help each other strengthen their strong points. They reach towards the fullness of the stature which we see portrayed by Christ. That's a beautiful definition of marriage. Think of this as you celebrate your anniversaries and as you see the children gradually leaving home. And you will keep on growing!

THOUGHT FOR THE WEEK:

A healthy Christian faces the battles of life with confidence, confident in the ultimate victory, yet sensitive to the struggles of today. We must see life as it is, but also keep our eyes on the distant goal — which is to be victorious in Christ.

The Adventures of the Jolly Baker

by W.G. Vandehulst



1. "Pooh, you want to know what I think? I think our King isn't as mean as he looks. You know what he's like? Like our March weather: sunshine one minute, wind and rain and hail the next. One minute he's in a foul mood, the next minute he's smiling."

"I don't know. He's all yours when he's the thunderstorm; I'll take him when he's sunshine. Give me July anytime. You never know whether he's going to be nice or nasty."

The soldiers of the royal body guard were sitting together gossiping. They sat in the huge gate that led to the palace garden. The late autumn sun shone into it at an angle, glittering on their helmets and breastplates.

2. "Yes," said a third soldier, first looking about to make sure no one was listening who shouldn't be. No, no danger of anyone squealing. The captain sat in the guard house dozing near the fire. Two of his comrades sat on their horses, one on each side of the entrance like bronze statues. On the square in front of them played two children, a few sparrows hopped about, and an old woman passed by. Behind them in the quiet palace garden a fountain clattered. "Yes, our King is a bully, a bear, a thunderstorm. Did you see the way he looked at us when he came riding in a while ago? Brr! He looked as mean as a polar bear on a chain!"

3. "All right, then what about this?" said the soldier who was defending his King. He tossed a gold buckle on the drum that served as a table for the group. "Well, what do you say to that? Beautiful, eh? Worth a few pennies, isn't it? But I'd never sell it unless I was starving. I got it from the King. That's right, from the King himself — from his own shoe."

"From his own shoe?" The others laughed in disbelief.

"Let me tell you about it. Yesterday I was riding with Hawknose. You know, the lancer with the hooked nose. We were galloping through the forest, when we came to a little bridge over a creek. On the bridge sat a little boy playing in the water with a stick.

4. "Hawknose galloped on at full speed.

" 'Watch out for the kid!' I shouted.

" 'Let *him* watch out!' he shouted back. He's a mean one, as you know. He nearly knocked the little boy off the bridge. The kid turned pale as a sheet, scrambled to his feet, and raced off in terror. We were about to ride on when suddenly a voice rang out.

" 'Halt!'

"And who do you think it was? That's right, the King. He was sitting in the bushes all by himself on a fallen tree trunk. I think he'd been watching the little kid playing in the water.

"You should have heard him scold Hawknose. I thought he was going to tear him to pieces!"

5. "Boy-oh-boy, did Hawknose get roasted!"

" 'Ride to the castle,' roared the King, 'and turn yourself in to the guard. You're under arrest!'

"I haven't seen Hawknose since. He's down in the basement here, stewing in the dungeon. Oh yes, about the buckle . . .

"The King ordered me to ride after the little boy. He wanted to give him something — to make up for his fright I guess. But the King had no money on him. Then he took the two gold buckles off his shoes. 'Here,' he said, 'bring one to the little boy. You may keep the other one. You at least are a man with a heart.'

"Well? Am I right or not. He's not such a bad sort, is he? And I'll always keep this buckle."

6. The soldier carefully put it away. He was going to tell more stories in favor of the King, when there was a sudden noise in the square in front of the gate. The soldiers looked. Ah, something to break their boredom.

A two-wheeled cart pulled by a donkey stopped in front of the mounted guards. The driver quickly leaped down and hastily asked, "May I pass through the gate? I'm Henry Bumble from *Baker Bumble's Bunnery*. His Majesty the King sent for me to bake my famous buns for him here in the palace."

Nervously, hastily, the driver seized the donkey by the bridle to pull him into the gate.

"Halt!" ordered one of the mounted soldiers. "Not so fast!" His comrades inside the gate hurried forward in curiosity.

7. The strange driver of the donkey cart eyed the grim soldiers in fright and alarm. "This is when the game really starts," he thought, and his heart hammered in his throat.

But he held his head high as if to say, "Don't let them see how nervous you are. You can lead those pumpkin heads around by the nose." Yes, but how? Should he act bold, insolent like an important guest invited by the King? Should he stare them down as if they were his servants?

Or should he act friendly, use his quick tongue to make friends of them?

What would work best? He had to make up his mind in a hurry.

8. Suddenly, in a cheerful voice he said, "What is this, my good fellows, don't you recognize me? I'm the baker who makes the best raisin buns in the world. Yessiree! And a generous, open-handed baker I am. Look here!"

He pulled out a silver half-crown and tossed it on the drum. It gleefully bounced about and then settled against the rim. "A mug of beer for each of you! You remember me, the baker from *Baker Bumble's Bunnery* — that neat little bakeshop? You came to our city with your king, and then . . ."

The soldiers stared at him in bafflement. Remember him? Of course not. But his half-crown was welcome.

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Packer speaks at King's

Dr. James I. Packer, Christian lecturer, author and professor of systematic and historical theology at Regent College, Vancouver, BC, spoke at The King's College in Edmonton, recently. Dr. Packer's address, "Understanding Man Today," addressed the question "What is Man?" considering our contemporary context or environment.

Many answers, he said, are given to us. The evolutionary optimists say that man is getting better. The existentialistic pessimists stress the freedom of the individual. The manipulative determinists care less for the freedom of individuals, as the evolutionists and the existentialists would understand it, than for the greatest comfort for the greatest number of people. The behaviourists advocate elitist manipulation of the man on the street, the neo-freudians want to eliminate such "neuroses" as consciousness through psychiatric manipulation, and the Marxists call for a utopian society brought about by economic and political manipulation.

All of these voices, Dr. Packer said, are reductionistic. They seem to look only at those links which connect man to what he was created to have dominion over. This is why we hear about the "Naked Ape" and the "Human Zoo." What is commonly called "humanism," therefore, could be more accurately be called "animalism" or "brutism."

The Christian, on the other hand, views man as God reveals him to us through the Scriptures. We are a little lower than angels and yet above the created order over which we are lords, having dominion over all of creation. This placement, he said, gives us dignity.

This Christian view is one which secular institutions do not find acceptable. In fact, he said, Christians find it quite "hard to get a word in edgewise." The world seems to have forgotten about the dignity of man. The world is also unaware that our determinant characters are only fulfilled when we live life as God intends it to be lived; that is, for God and others as well as for ourselves. To live for self, Packer pointed out, brings about violence to the human nature all along the line. When this sort of living takes place, "one need not expect happiness and fulfillment."

Christians believe that we need God. It is God alone who can repair the damage that man has done to himself. Our human calling is to receive the gospel and the Christ of the gospel and repent. We are then set free, as His disciples, to work, master, use, and develop creation as we were intended to do. This, said Packer, is God's will for every man. The tragedy, however, is that the world will not hear that its hope lies beyond this world.

Although Christians are correct in their pessimism about this world, they must also, said Packer, be optimistic about the other world. Christians are given opportunity to be evangelistic to the cultures. Yet no one seems prepared to listen.

What can we do then to make these points more forceful in contemporary discussion? Dr. Packer suggested that part of our problem is that we are swamped with secular views. Yet our biggest problem seems that we don't seem to be too good at thinking of imaginative and vivid ways to present the Christian view of man to the world in the way, for example, that the Romantic view of man was presented to the world.

Good communication, Packer stated, seems to be the usual vehicle the Holy Spirit uses to move men's hearts. Good communication seems to be "fifty percent rational and fifty percent imaginative or pictures." Packer cited C.S. Lewis as an example of a Christian who did use his "good communication."

Why, asked Dr. Packer, do Christians not "grab the term 'humanism' and point out to the world that Christianity is the true 'humanism?' " The gospel shows us how to be truly human. The gospel is about true "humanism." We must spell out to the world, he said, that we humans will only achieve fulfillment and richness of life with the gospel, and we must spell this out in an imaginative and vivid way.

We must also communicate the purpose of man. This purpose, he said, is threefold. First of all we are to be in obedience to God. Secondly, we are to live in community with others using the law of love as modeled for us by Jesus Christ who laid down His life for others. Thirdly, we are to be fulfilled in the freedom of our own individuality as long as this does not come at the expense of the other two duties. All things have been given for us to enjoy so that we may develop, mature, and grow in fulfilling love for ourselves, others, and God. In this we can praise God for every delight He gives us, loving Him all the more.

Those present at Dr. Packer's address were challenged to work and support the work of communicating this view of man to a world which seems to listen and watch only when the message is communicated in an imaginative and vivid way.

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YFC develops strategy for common dilemma — incest

WHEATON, IL (EP) — "When I first started working with Youth for Christ eleven years ago, I never thought I'd have to deal with incest," says Rick Englert, executive director of YFC program in Michigan. "But in the past three years, I've been involved with more than a dozen families where incest was a common and repeated problem. Of 13 foster children we had in our home in a year-and-a-half period, ten of them had been involved with incestuous relationships with their fathers or step-fathers."

Across the country, Youth for Christ staff members are encountering children and teenagers who have been victimized by parents or guardians, and YFC states it is one of the first national organizations to deal in-depth in both corrective and preventative measures with incest-related problems.

YFC has found that ignorance works against them. One Midwestern staff member tells of a family where the teenage daughter is eight months pregnant with her father's child. She has decided to keep the baby and will be raising it in her father's home. "The family used to attend church regularly," says the staff counselor, "but even though people in the church were suspicious, they chose to ignore the problem rather than get involved. Now the family is beyond the church's reach altogether. That's why we devote a lot of our time here to informing pastors of the problem and suggesting ways they can deal with it."

One of the ways YFC is attacking the problem is through education. Staff members are currently holding seminars for churches, social agencies, and other YFC programs to alert people to the symptoms and effects of incestuous behaviour as well as ways to deal with families who are already involved.

Economics often play a factor in incest, particularly in areas of poor housing. The typical incestuous family lives in a home with no privacy where all family members may sleep in the same room or several children sleep in the same bed. Victims are often characterized by very low self-esteem, depression, guilt, substantial confusion, and ambivalence concerning sexuality. Many are withdrawn, socially restricted, suicidal, or burdened with heavy household or child care responsibilities in the home. The victim's understanding of sexuality is usually distorted and they often lack the verbal skills to express feelings and experiences. This can greatly hinder the child'd efforts to seek help.

Father Yakunin sentenced

MOSCOW (EP via RNS) — The Rev. Gleb Pavolich Yakunin, a Russian Orthodox priest and religious rights advocate, had been convicted of "anti-Soviet" activities and sentenced to five years in prison and five years of internal exile.

Father Yakunin, the 46-year-old co-founder of the Christian Committee for the Defense of Believer's Rights in the USSR, declared in court that his activities were "my religious duty as a priest," his wife Iraida reported. Mrs. Yakunin said her husband denied his work was aimed at subverting the Soviet state.

Western reporters and the priest's supporters were barred from the court proceedings. An exception was made in favour of Mrs. Yakunin. No representative of the Moscow patriarchate of the Russian Orthodox Church spoke in defense of Father Yakunin.

The Committee for the Defense of Believers' Rights was founded in 1976 to distribute (underground) information on the situation of religious believers in the Soviet Union and to assist them in obtaining their legal rights.

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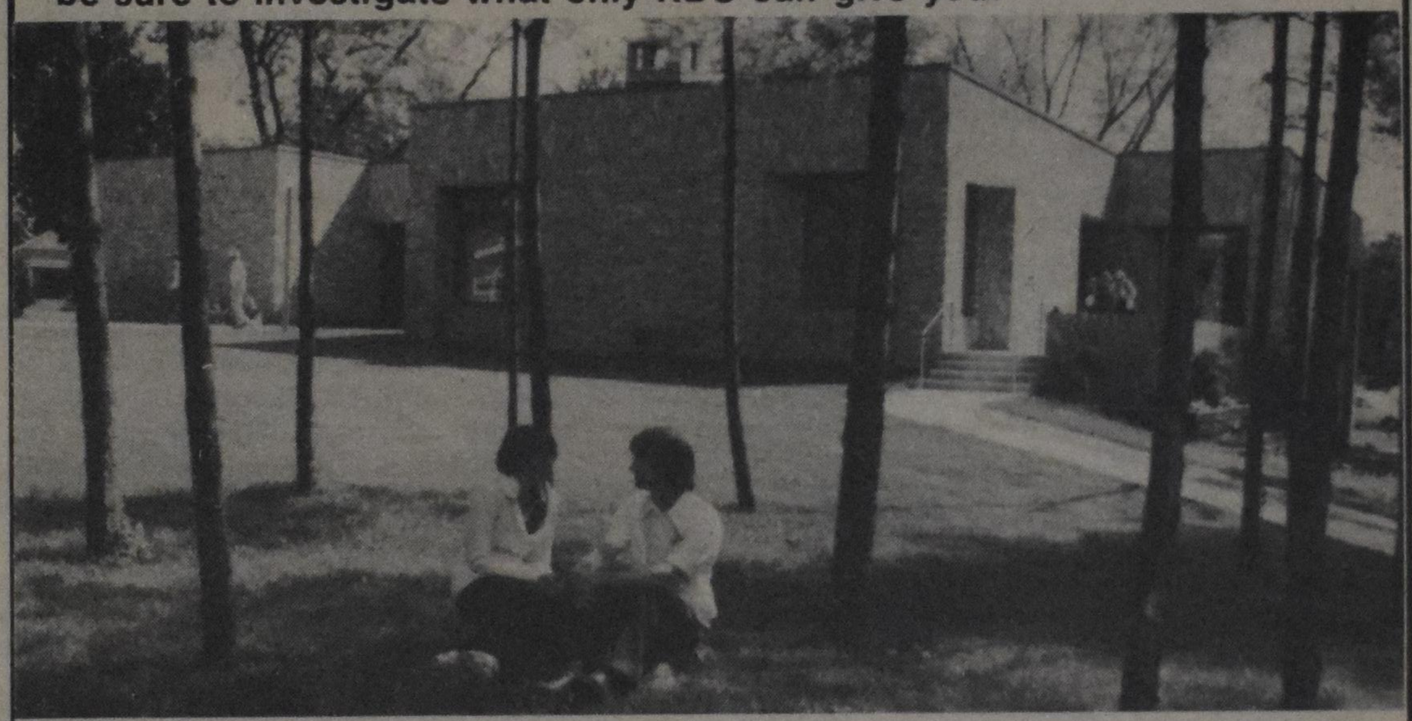

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"...for, I was hungry and you gave me food, I was thirsty and you gave me drink.... Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."
Matthew 25:35,40

Care, Pare, Share
for World Hunger Relief

Salem Christian Mental Health Association

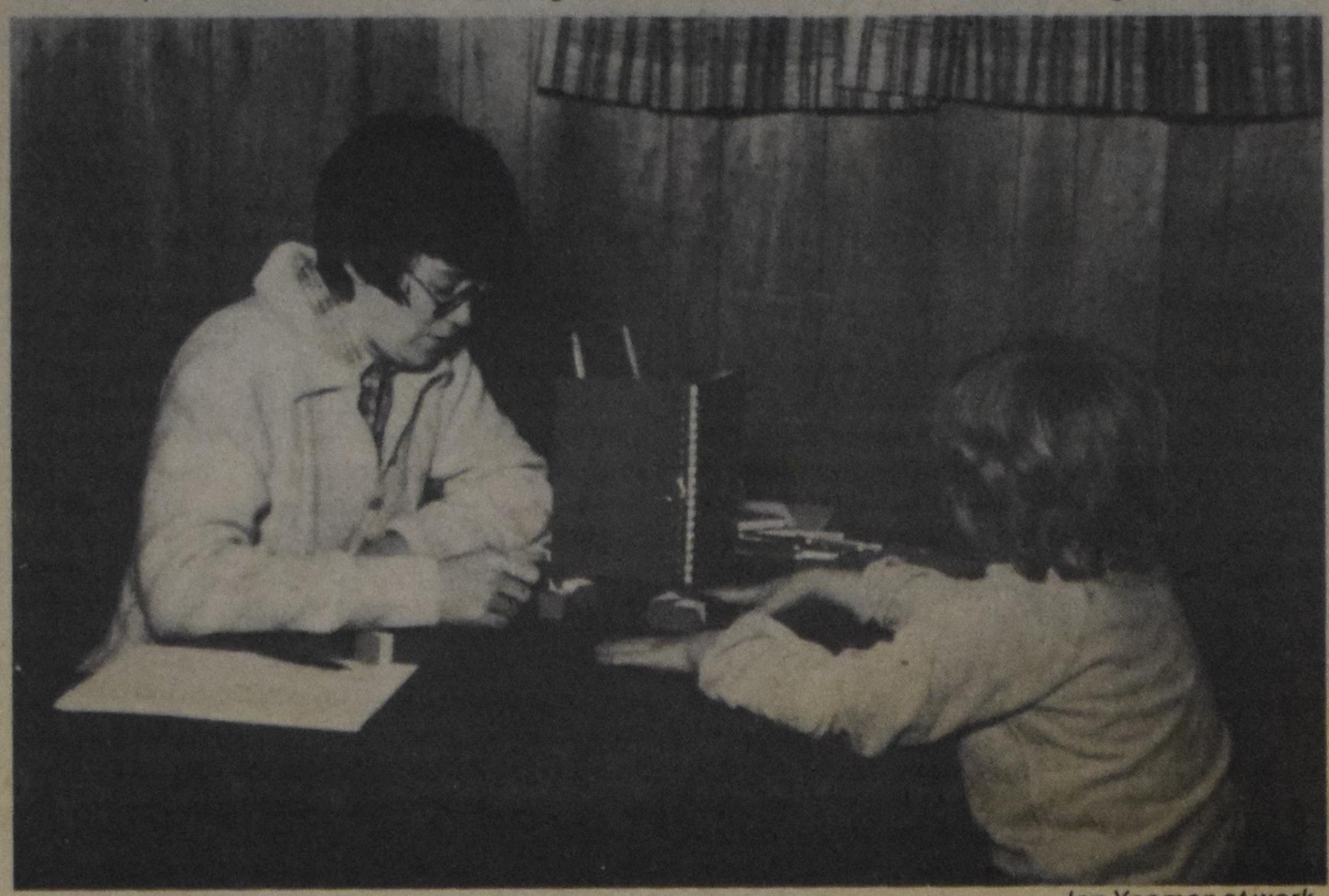
Profile of an association

• The name

In the Book of Genesis we read that God created people in His "own image, male and female created He them" (1, 27). We thus had the beginnings of personal and interpersonal human experience. The fall occurred shortly thereafter, and from then on, human experience has included personal and interpersonal problems. Throughout history, God has made many attempts to help people resolve these problems. Among these efforts has been the gift of the covenant, the provision of a land flowing with milk and honey, and the establishment of a holy city — Jerusalem.

Jerusalem was a centre for growing close to the Lord, for learning His ways, for becoming a person who lives out the holiness and wisdom that comes with the gift of Salvation. Thus the Holy City can be seen as a place of help, refuge, challenge, learning, growth, love and peace.

"Salem" is a poetic form of the name Jerusalem, and we use this name "Salem" to signify our organized attempt to bring the personally relevant spirit of God's Jerusalem to those interested. The full name of Salem is the "Salem Christian Mental Health Association," a non-profit organization dedicated to bringing the best personally relevant Biblical and Professional wisdom available into the lives of those wishing to use such wisdom to increase their capacity to love the Lord, His ways and His works.



Jan Yeaman at work

Salem was originally founded in order to build a Christian mental hospital in Ontario. As the years have gone by it has become clear that God wants other things done first: effective outpatient mental health care to people with personal problems; workshops, talks, and other learning opportunities enabling people to prevent breakdowns or deficiences in their emotional lives; guidance for those doing well with their personal lives, who, like the young man in the Gospels, want to do better yet.

We are open to providing those services the Lord wishes to offer through Salem as needs arise and can be met. Thus Salem is committed to versatility and adaptability within the realms of intra- and interpersonal problems and development.

• Salem staff

Salem relies on many gifts to fulfill its calling. Salem is thus a group work, a Spirit supported work. It is a work that hopefully will go for many generations — as long as needed. This opens the question: How does the individual employee fit into the Salem picture?

Salem's actual work puts employees on their own most of the time. Team counseling is not presently cost effective and thus, for the most part Salem employees work alone according to their own styles and resources. We attempt to bring services in centres of need and thus there may be a considerable travel requirements made of employees. All sorts of personal and interpersonal needs are faced and thus each employee requires access to considerable versatility.

Some of the major characteristics sought in Salem employees are:

1. The personal experience of being guided by the Spirit in one's work. A realization that our client's personal needs and possibilities reach beyond the limits of human knowledge so that to effectively counsel in the context of such needs and possibilities one must be open to the guidance of the Spirit.

2. Sensitivity to and knowledge of revelations as manifest in creation, history, and the personal presence of the Lord in the community of believers. This of course includes a relevant awareness of the Biblical expressions of those revelations.

3. Abilities to work independently and yet as a member of a team. No Salem employee expresses only self when on the job. A communal work which goes beyond what any individual could accomplish is represented in the work of each individual. Thus individual charisma is not so important as the ability to participate in a team activity and (even when alone) manifest team commitments and spirit. This involves a ready willingness to give high priority to staff meetings and staff sharing. It involves actually working with other staff members whenever possible. It implies a willingness to get to know, develop personal interest in, and support other staff members in every way possible.

4. Yet individuals need to each be their own person, true to the gifts they have, appreciative of their own limits, ready to accept responsibility for doing what they can as best they can. It would be a betrayal of Salem for any employee to behave as if Salem were subsidizing him or her in what in effect might be a private practice. And yet each employee needs to be sensitive to and accepting of persons coming to Salem because they wish to work with a specific counselor. The personal respect involved in such situations needs to be seen as part of a larger picture in which Salem is extending its services in specific personal ways through individual counselor's. Ideally Salem would be constituted by a team whose members were all stars, each able to accomplish something not so well done by the others.

5. Because of the unique work of Salem, persons coming to Salem for counseling are often exceptionally vulnerable. Employees thus need to be very respectful of this, alert to such sensitivities, and ready to keep commitments made to clients even at considerable personal expense in terms of time, energy and concern. Our basic guideline is, "What is most loving?" In the same spirit, employees need to respect self, not push self beyond capacity, not run the risk of burning out.

6. In addition to having such spiritual attitudes and maturity as are implied in the foregoing, it is important for Salem employees to be professionally competent. Since Salem's view of what constitutes such competence includes but goes beyond the standards and degrees of secular institutions, Salem has developed its own acrediting procedures. A Professional Advisory Committee (PAC) composed of Christian professionals (psychiatrist, doctor, psychologist, social worker, counselor, teacher, minister, etc.) interview each prospective professional employee determining the suitability of professional knowledge and skills.

What is sought is a sensitivity to the realms of intra- and interpersonal phenomena insofar as they support, contribute to and make possible the achievement of Christian love. To illustrate this point more concretely, Christian love is meaningless if it does not radiate from a personally responsible commitment. Thus the psychology of responsibility needs to be understood in order to effectively counsel Christians whose ability to be responsible for themselves has been undermined. Other examples might be expanded around the psychology of freedom, personal vulnerability, risk taking, etc.

Such knowledge, and the clinical skills to effectively use such knowledge, seems often best achieved by a combination of personally authentic living and the experience of good training in a professionally qualified institution. The PAC is concerned about an individual's degrees, but mostly about the individual's actual capabilities.

John Struyk, centre

The PAC thus supports Salem's commitment to provide its clients with the best possible professional services expanded by the heighth and breadth and depth of Christian revelation.

Galilee, Ontario

Gladiolus and the graceful,
Slender neck embraces God,
While the sun is mirrored faintly
In the wake of goldenrod.
While hydrangea, like a toddler,
Arms outstretched, touching the sky,
Zinnia, and laughter bubbles,
As the colours trickle by.
Ah my Lord, the dandelion,
Bright as buttered, yellow corn,
Peeping pansies, purple pansies,
Violet, velvet echoes born.
Alleluia, rose bud praises,
Alto low the columbine,
Clear soprano, blue lobelia,
All these songs are mine, are mine.
So he whispered as He wandered,
All this world has Galilees.
Solomon in all his glory,
Came not close to one of these.

C. Farenhorst Praamsma

• Salem's service

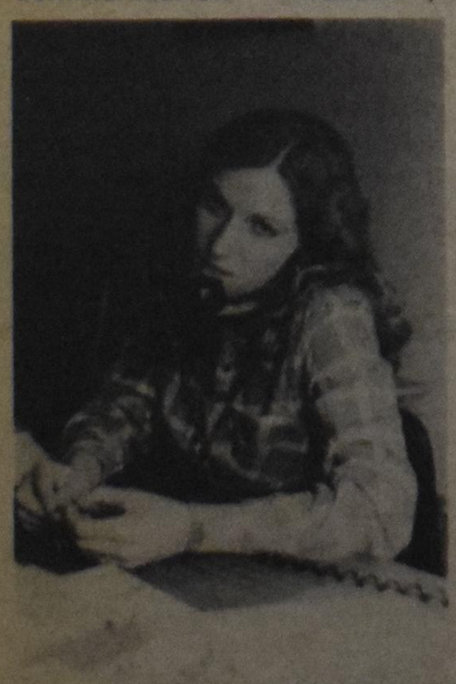
Salem's service is guided by and grounded in the fact that we humans know God "First, by the creation, preservation, and government of the universe; which is before our eyes as a most elegant book, wherein all creatures, great and small, are so many characters leading us to see clearly the invisible things of God, even His everlasting power and divinity, as the apostle Paul says" (Rom. 1:20). (Article II, Belgic Confession).

"All creatures," of course, includes us, our very nature, the psychic structures that enable us to think and feel, to intuit and sense the world of God's creation. As we seek out the greatest knowledge possible of God's creative achievement within us we uncover ways in which we can be truer to His work, more cooperative with His intentions, and more affirming of His purposes.

Salem's service is focussed on discerning the invisible things of God evident in those of His created people who come to Salem. The point of this discernment is to find ways of helping each individual love the Lord in the very best way he or she can, given the unique nature of God's creation in each person.

Thus, if an individual is filled with anxiety that is interfering with the growth of his abilities to love, his Salem counselor would try to help him find the conflict behind the anxiety as well as the divine message within the anxiety so that he can resolve the conflict and get on with working out his salvation.

If, for another example, a couple finds their marriage breaking up due to a communication breakdown,



Laura Visser

their Salem counselor would try to help them discover the very way God has made them and thus the abilities within enabling them to correct their communication difficulties and build a new and more meaningful relationship in the Lord.

Salem limits itself to working with persons who have the inner strength and ability to take the responsibility for their own growth. Thus Salem is not equipped to work with actively disturbed psychotic persons, nor with illnesses that require predominently medical intervention.

Salem's service is primarily focussed on persons who have intra or interpersonal problems keeping them from achieving the best possible use of their personal talents to think, feel, perceive. Salem's service is aimed at helping people discover and live out their personal freedom to love the Lord as best as possible.

Donald W. Moncrieff

• The school's program

Since 1974, the St. Catharines clinic has provided psychological services on a regular basis to three Christian schools. During the school year, visits are made to Calvin Memorial Christian School in St. Catharines, two mornings per month, and the Wellandport Christian School and Trinity Christian School in Burlington one afternoon per month. On occasion we receive individual referrals from other Christian schools, including the high schools in Hamilton and St. Catharines.

Services to the schools involve general assessment and diagnosis of physchological problems, learning difficulties and behavioural adjustment of children referred by school staff. Evaluations are made through personal contact with the children, interviews with the respective teachers and/or principals, and use of various screening tests. Following assessment, recommendations for treatment are given. Periodic consultations are held with each child's teacher in order that progress may be monitored. At times parents are also contacted for personal interviews. On occasion, referrals are made to other agencies for more comprehensive evaluation and /or specialized treatment. Although most individual counseling of children is done at the Clinic, there are instances in which it is more appropriate for us to see the child at school.

In addition, the clinic conducts group counseling sessions for 7th and 8th graders. Two or three series are offered at the clinic each year. These sessions are not primarily designed for "problem" students. Rather, the aim is to help the group members grow in their understanding of themselves and others and in their ability to relate to others. Group membership is on a voluntary basis.

Finally, upon request, talks are given on some aspect of mental health to entire classes. This is looked upon as both an informative and preventative effort.

Leonard J. Kirk

• Counselor/Psycho-educational Consultant

Having been on staff since October 1, 1979, I certainly am one of the newer Salem staff members. Yet in spite of this, I feel I really can live what Salem is all about because of the nature of my work.

Approximately 85 per cent of my time is spent in our Christian schools. I try to offer support to the students, the teachers, and the parents. In actual practice, this means that I might be involved with counseling or diagnostic assessment for the students in with consultation to teachers on classroom planning; or with parents in understanding a troublesome situation.

So on some occasions, I am on the road working directly in the schools, and at other times I meet with individuals and families in our Toronto office. The important thing to remember is that because a student is experiencing difficulty, it does not mean the student is a loser, nor does it mean the teacher has been negligent, nor does it mean the parents are failures. All it means is that a student is having difficulty and that we care enough to look for ways to make it better.

While still indirectly involving schools, one aspect of my work that I find delightful and rewarding is the area of adult education. I welcome all opportunities to get out into the community to speak to teacher groups, P.T.A. groups, and the like. Not only is this fun and informative for me, I feel that many skills associated with counseling should be shared with our body-life ministries. In my work, I try to share "survival skills" or the "how to's," so that you know how to deal with problem situations. These situations often come to our attention through the educational and/or parenting channels.

I feel that my work with Salem is making valuable contribution to families, schools and communities.

Jan Yeaman.

• Salem looks for new members

Salem's work is steadily expanding and its five professionals are all busy. More and more people feel free to ask for help. As a result, marriages come to life again, parents and children begin to understand each other better, teachers have a new look at their "diffcult cases," groups receive guidance, depressions lift and hope returns. In short, the love of Christ is working its way into many hearts through Salem's special ministry.

However, there is a very real threat that this service cannot continue for very long, unless it receives powerful support.

Why is Salem, if its services are increasingly accepted, in such great financial difficulty? The cost of counseling is far higher than most people can pay and often those who need help most, can least afford it. Salem's capital, in the form of land, is being mortgaged to cover our huge deficit and this source will not last long. Salem can only survive as a community project, financed by many Christians to extend Christ's love to those in need.

Salem is becoming more and more known through its enrichment weekends, workshops, training for volunteers, counseling, school programs and speaking engagements. Salem reached this through the liberal support of many Christian churches over the past eighteen years. Recently, because of a decrease in support and an increase in costly services, Salem is in deep financial trouble and over 1980 it will be almost $150,000 short, unless you help extensively on Salem Sunday.

On Salem Sunday, your help is asked to keep Salem in operation. It can only survive in the long run as a work of mercy, by Christians for Christians in distress. For 1980 we need $150,000.

• The slide program

When I started to work with Salem, part of my job included sharing information about Salem and its ministry. Being new to Salem, that job wasn't always that easy to do. There was much I had to learn. I'd like to share my learning with you.

Perhaps you already know quite a bit about Salem, perhaps not. Regardless, I would like to invite you to use a brief slide/sound program which introduces you to Salem by way of photographs and a short cassette recording. These photos show the scope of Salem. Not only its buildings and staff, but its past, its ministry and hopes. I hope they give you the flavour of Salem and will encourage you to learn more and help feel a more active part of a network of Christians caring for others.

If you feel you could use this program for a local group, please let me know. Our hope is that you will enjoy seeing Salem as much as I enjoyed putting the program together.

John P. Struik

• Board and committees

The affairs of Salem are managed by a board of trustees. Board members are elected by the members of Salem for a term of three years, and may be re-elected any number of times. To ensure that Salem remains a non-denominational organization, the constitution specifies that various church denominations must be represented on the board of trustees.

The members of the board donate their time to Salem. They attend board meetings and committee meetings and may from time to time do other necessary work for Salem. The members of the board come from a wide variety of backgrounds — ministers, doctors, businessmen, teachers and the mental health professionals.

"... the love of Christ is working its way into many hearts through Salem's special ministry."

One of the most important committees, on which the board relies heavily is the Professional Advisory Committee. It is made up of a number of the members of the board, other professionals from the mental health field, and the Director of Salem. The Professional Advisory Committee deals with matters relating to the work of Salem's staff. It assists the director in evaluating existing staff, and interviews all applicants for positions with Salem. It reviews the program that Salem has, and recommends changes, additions or deletions.

Salem also has a Property Committee which reviews the possible uses that can be made of assets which Salem has. It is made up of two members of the board who are very knowledgeable in the real estate and development fields. The work of this committee is very important for the future of Salem, especially since Salem currently has a deficit, which ultimately will have to be made up from the property if not from increased contributions.

The Long Range Planning Committee tries to look into the future. It tries to determine where, in terms of programs and facilities, Salem should be in five or ten years.

The Public Relations Committee assists the administration of Salem in the work of creating interest in and publicity for Salem. It helps, for example, developing the volunteer program and setting up Salem Sunday.

The Salary Committee is responsible for recommendations concerning the renumeration of Salem staff. This includes not only salaries, but all the benefits for which employees are normally eligible, such as sickness and disability insurance, life insurance, sick leave, vacations, education and conference allowances. This committee consists of members of the board, director of Salem, and an actuary.

Hoe zien de Roomsen het vasten NU?

Na het schrijven van de vorige artikelen over het vasten kreeg ik een nummer van ‚De Open Poort' in handen waarin een predikant een artikeltje schreef over „vasten in de bijbel" en een priester over „het vasten in de geschiedenis van de (katholieke) kerk." Van het laatste wil ik iets doorgeven.

Het eerste komt grotendeels neer op de gegevens die reeds vermeld zijn in mijn vorige artikelen. De priester haalt eerst Mattheus 4 aan waar gesproken wordt over het vasten van de Here Jezus, veertig dagen en veertig nachten. En hij zegt dan: „Het moet zijn dat dit verhaal op de christenen een grote invloed heeft uitgeoefend. Alras waren er in de eerste kerk mensen die vastten en ascese op grote schaal begonnen te beoefenen. Jezus' manier van doen werkte aanstekelijk. Het kwam veel voor dat de ‚heiligen' alvorens een belangrijke beslissing te nemen, zich eerst aan een vasten onderwierpen. Vooral in de kerken van Syrie kreeg de ascese veel aanhang. Het werd gezien als een soort alternatieve vorm van Jezus' lijden en sterven. Men stierf aan zichzelf en aan de zondige wereld, om in heerlijkheid te kunnen herrijzen.

Uiteraard leidde dit tot heel wat excessen en veel kerkmensen gingen zich afvragen waar deze tomeloze zelfkastijding en vastendagen heenleidden. Heel wat bisschoppen en theologen wilden paal en perk stellen aan deze praktijken.

Daar vasten en ascese in de oude kerk nogal dikwijls haast ketterse vormen aannamen, werd het gestruktureerd. Zeker na de pacificatie van keizer Constantijn in de vierde eeuw begonnen langzamerhand geinstitueerde vastendagen en vastentijden opgeld te doen. De veertigdaagse vasten, als voorbereiding op het Paasfeest, is er een van.

In navolging van de Here Jezus ging men veertig dagen vasten om het feest van de christenen, Pasen, waardig te kunnen vieren. De klemtoon lag vooral op de individuele bekering. Door lichamelijke onthouding werd de basis gelegd van een bekering. Hoe meer de kerk geinstitueerd raakte, hoe meer de vastentijd vastere vormen kreeg. De veertigdaagse vasten met zijn talloze voorschriften was geboren! Samen met deze vorm van ascese werd de veertigdagentijd vooral gezien als de voorbereidingstijd bij uitstek voor de doopleerlingen. Zij zouden in de Paasnacht gedoopt worden en de veertigdagentijd zou besteed worden aan de onmiddellijke doopvoorbereiding. Zo werd deze tijd dan vooral besteed aan een uitgebreide doopcatechese rondom de zgn. doopverhalen uit het Nieuwe Testament: Johannes 4:5-42 (de Samaritaanse vrouw); Johannes 9: 1-41 (de genezing van de blindgeborene); Johannes 11:1-45 (de opwekking van Lazarus). De thematiek van tot leven gewekt worden, na een daadwerkelijke bekering, speelt hier de hoofdrol.

De doopcatechese bepaalde hoofdzakelijk de liturgische aktiviteiten gedurende de grote vasten. Het vasten zelf verzonk langzamerhand in allerlei spitsvondigheden en details. Het werd een juridische aangelegenheid. Het had nog weinig te maken met de opzet: tijd van voorbereiding op Pasen. De bedoeling was: het zich ‚versterven' waarbij de ‚ongeregelde begeerten' van het lichaam werden beteugeld. Godfried Bomans heeft er in zijn boekje ‚Beminde gelovigen' aardige impressies over geschreven. Langs katholieke kant werd vasten eerder iets dat met uithoudingsvermogen te maken had. De doopcatechese was helemaal verdwenen, en de bekeringsthematiek was sterk individueel gekleurd.

Vanaf de jaren zestig is men in de Rooms Katholieke Kerk echter anders gaan denken en handelen. De veertigdagentijd wordt nu vooral gezien als de gelegenheid tot collectieve en individuele bekering.

Langs de andere kant is men anders gaan denken over het sacrament van de verzoening (de vroegere biecht). Na het teruglopen van de individuele biechtpraktijk, heeft men zich ingespannen om op het theologisch en liturgisch vlak de individuele bekering tot God en mens in klaardere taal uit te drukken. Doopcatechese is het zwakke broertje. Deze aloude traditie wil men weer nieuw leven in blazen. De Paasnachtliturgie heeft haar hoogtepunt in de doop van enkele catechumenen en in de hernieuwing van de doopbeloften van het kerkvolk. Na de bekering is er de belofte om het engagement als gelovige in kerk en wereld zich te herinneren en na te leven.

Zo zijn we terug aan het vertrekpunt van Mattheus 4, waar wat des duivels is verdwijnt opdat ‚gij de Here uw God zult aanbidden en Hem alleen dienen' (Deut. 6:13).

Zo schreef Jos Vereist, de pastoor van de Bijstandkerk in Brussel in de Open Poort van maart 1979. De Open Poort is een blad dat dient ter ondersteuning van het evangelisatie werk in Belgie. Dit maart nummer had als thema: vasten en nieuwe levensstijl.

J. VanHarmelen

Vrede op aarde

Het was 11 november, 1918, toen eindelijk de vrede werd getekend na een vreselijke eerste wereldoorlog. Sindsdien zijn we door de verschrikkingen van een nog vreselijker tweede wereldoorlog gegaan, plus ontelbare niet minder vreselijke maar kleinere oorlogen. Wat ons dat gekost heeft aan jonge en oudere mensenlevens, aan pijn en verdriet, aan vernietiging van de schepping, zal wel niemand kunnen berekenen dan de Here alleen.

We mogen dat nooit vergeten! En daarom herdenken we. Het woordenboek vertelt ons dat herdenken betekent: nog eens weer denken aan, of: nog eens weer doordenken. Natuurlijk denken we aan de offers die nodig waren voor onze vrijheid. Maar daar mag het toch niet bij blijven. Zijn we het niet verschuldigd aan de gevallenen dit allemaal nog eens weer *door* te denken, de ellende van de oorlog. We zijn er niet mee als we alleen maar dankbaar zijn voor de wending die de verschrikkingen in het verleden hebben genomen. We moeten ook aan de toekomst denken. Laten we daarom vandaag de dingen samen maar weer eens doordenken.

En dan is daar vanzelfsprekend dat onnoemelijk offer van al die jonge levens. De moed waarmee ze gevochten hebben. Het lijden dat ze hebben moeten dragen. En dan zijn daar de vrouwen en mannen die er wel door zijn gekomen maar niet zonder kleerscheuren. Ze hebben hun hele leven de littekens gedragen. Armen, benen, ogen hebben ze moeten missen. En laten we nooit vergeten de jonge mensen die jaren lang zo aan de ellende hebben bloot gestaan dat ze emotioneel nooit meer de oude zijn geworden. We mogen nooit vergeten dat wij vandaag de vrijheid genieten, elke dag, de vrijheid gebruiken, en heel vaak misbruiken, mee door deze onnoemelijke offers die gebracht moesten worden.

Maar we willen verder denken, doordenken. Aan de waanzin van de oorlog bijvoorbeeld. Het zou niet eerlijk zijn als we ons niet telkens weer afvroegen of dat grote offer wel zin heeft gehad, of het wel werkelijk iets bereikt heeft. Of al die mensen niet voor niets zijn gestorven, en al dat bloed niet tevergeefs heeft gevloeid. Al die jonge mensen hadden idealen, grote idealen, ze waren bereid om te sterven voor de vrede. Maar waar is de vrede? Zijn we er niet verder vanaf dan ooit? Terwijl ik dit schrijf wordt er gevochten in het Oosten, en dreigen er oorlogen op ettelijke plaatsen. Dat je een offer brengt, hoe groot ook, dat is te dragen, maar als het dan tevergeefs is, dat is het aller ergste.

En de oorlogsgraven herbergen niet alleen jonge soldaten, of ondergrondse strijders. Er zijn ook die andere slachtoffers. Mensen, die de oorlog niet wilden, die niemand haatten, die niet eens begrepen waar het omging, maar die toch moesten sterven, van de honger, door een kogel of een bom. Hoeveel gezinnen zijn er stuk gegaan, hoeveel zaken failliet, hoeveel steden plat gegooid? En waarom eigenlijk? Het heeft alleen maar gekost. Oneindig veel gekost. Wat heeft de oorlog anders gedaan? En wat hebben we ervan geleerd?

Laten we nog maar even blijven doordenken over die waanzin. Waarom moesten die jonge kerels kanonnenvoer worden? Hebben ze dat zelf gewild? Waar is dat toch begonnen? Natuurlijk ergens hoog in een regering. Er zijn een paar mensen die aan hoogmoedswaanzin lijden. Ergens zijn er een paar mensen die een paar centen willen

PERSOVERZICHT

• Het debat over de grondwet woedt in ons land als brand in een papierfabriek. Trudeau voor de prijs van medewerking van de N.D.P. heeft water in de wijn gedaan ten opzichte van provinciale kontrole over grondstoffen, maar de oppositie is nog fel tegen het feit dat tenminste drie wijzigingen in Engeland zullen worden gemaakt. In het parlement vlogen de vonken er af. Joe Clark en zijn kornuiten voerde een verwoed achterhoede gevecht. Zijne Majesteit kreeg er genoeg van en besloot dat het welletjes was. Het debat gaat nu voort in een parlementaire kommissie. Er vallen anders heel wat bittere woorden, en de thuiskomst van de grondwet wordt, dat weten we alvast, geen onverdeelde vreugde. In Newfoundland gaf premier Brian Peckford een nummertje weg over de T.V. waarin hij zijn gal over de gang van zaken vrijelijk verspreidde. Het is geen pais en vree in ons land. En het zal nog wel erger worden als de regering, zoals het plan is, een uitvoerbelasting gaat heffen op aardgas en elektriciteit. Dan krijgen we de poppen helemaal aan het dansen.

• De begroting „zit te komme." We weten natuurlijk wel dat de belasting omhoog zal gaan. De „goeie ouwe" tijd is voorbij. En onze minister van Buitenlandse Zaken heeft Amerika een veeg uit de pan gegeven. Onze betrekkingen met de zuiderburen zijn nu niet bepaald goedsluims. „De Yankees," zo zei Mark MacGuigan," steken hun neus teveel in onze zaken."

• De boeren in Amerika kregen goed nieuws. Er werd een vier biljoen graanhandeltje gesloten met China. Toevallig he, net zo voor de verkiezingen?

• Ex-president Nixon van Amerika was de allereerste die een bijdrage gaf voor de John Diefenbaker Stichting. Die Stichting wil er voor zorgen dat Diefenbaker's huis in Ottawa een museum zal worden. Nixon stuurde een bedrag van $500.00.

• Er gaat een doodgevaarlijke gek rond in Atlanta, GA waar sinds de laatste vijftien maanden vijftien negerkinderen werden vermoord.

• In Australie hebben de stemmers de wieken van Prime Minister Fraser wat gekortwiekt en zijn meerderheid terug gebracht tot zestien zetels.

• Een tank gevuld met propane gas ontplofte in een school in Ortuella. Vijf-en-vijftig personen, waaronder 37 kinderen kwamen om het leven.

• Tengevolge van de oorlog tussen Iran en Iraq is op de vrije markt de olieprijs met twintig procent omhoog gegaan. Er waren hardnekkige geruchten dat de gijzelaars in Teheran vrijgelaten zouden worden. Ook alweer vlak voor de verkiezingen. Ik moet het trouwens nog zien gebeuren.

• De Paus wil in Canada komen om te vissen en te skien, zei de aartsbisschop van Edmonton. Waarom ook niet? Een Paus is ook maar een mens nietwaar? Als-ie nou maar geen visserslatijn gaat verkondigen.

• Een journalist heeft eens uitgerekend hoeveel het kost om een kind op te brengen tot de leeftijd van achttien jaar. Hij kwam tot het ronde bedrag van $85,262.00. Soms heb ik het idee dat mijn zoon dat bedrag aan levensmiddelen nodig heeft als hij van school komt en zo terloops even bij de fridge aangaat.

Carl D. Tuyl

verdienen. Ergens is er iemand die krankzinning van machtswellust is. Er zijn mensen die een cynisch politiek spelletje spelen. Of misschien zijn ze bang dat ze wat schade lijden aan hun welvaart. Dat dat onbetaalbare mensenlevens kost, dat zegt hun niets. Zo zit dat toch meestal? Begint een oorlog wel eens met betere motieven? Zijn er oorlogen die uit liefde zijn begonnen misschien? En moet dat nu altijd maar zo? Eist God gehoorzaamheid van al die jonge en oudere mensen aan die idioten? Als iemand in het Kremlin Afghanistan in de grond wil stampen, zelfs ten koste van Russische levens, moeten we dat dan zomaar nemen?

We zijn trouwens met de waanzin niet klaar. De oorlog hoort hier niet. Die is niet met de schepping gegeven. Die is met de zonde gegeven. En de zonde is zelf ook waanzin. Daarom zal er dan ook geen oorlog zijn op de nieuwe aarde. Nog eens doordenken, betekent ook, nog eens doorvoelen. Verschrikkelijk boos worden om de waanzin van de oorlog, zoals God daar tegen toornt.

En dan zijn daar de oprechte, maar ten enemale vergeefse pogingen om aan alle oorlogen voor altijd een eind te maken. De Verenigde Naties bijvoorbeeld. Wat kost dat onnoemlijk veel, aan tijd, aan geld en aan moeite om naar het eindeloos gepraat te luisteren. En wat haalt het uit. Of de V.N. er nu is of niet is, de oorlogen zijn er niet minder om, en wachten er geen minuut om. Ik denk ook aan al de moeite die gedaan is om vrede tussen de Joden en Arabieren te brengen, zonder resultaat. Ik denk aan de geschiedenis. Oorlog is er altijd geweest, dat was nooit anders. Eeuwen lang hebben mensen gesnakt naar de vrede. Maar de vrede is nooit gekomen. Oorlog mag dan waanzin zijn, maar we blijken daar hopeloos in onder te gaan.

Herdenken is een trieste, verdrietige zaak. Het is maar goed dat zij die gevallen zijn, het niet weten.

Daarom is het ook zo begrijpelijk dat er mensen zijn die nooit in hun leven een wapen willen opnemen. Ze nemen geen dienst in welk leger ook, en weigeren om iemand dood te schieten, vriend of vijand. Ik heb daar veel sympathie voor. Als er dan ergens iemand is, een regering bv., die er een stuk grond bij wil hebben, of die vanwege zijn gekrenkte trots iemand ondersteboven wil lopen, dan moet hij zelf maar uit zijn veilige bunker kruipen, en oorlog voeren. Laten de grote heren het zelf doen.

Zoals ik zeg, ik heb daar sympathie voor. Maar praktisch is het niet. Dan zou het wel erg makkelijk wezen voor het onrecht om te zegevieren. Moeten we dan onschuldigen maar aan de verdrukking overgeven? Dus toch maar weer oorlog? Is er wel een oplossing? Is er wel een weg uit de waanzin? Is de vrede wel binnen ons bereik?

Ik weet ook geen oplossing, dan alleen dit: het evangelie. Dat roept ons nog een stap verder in ons doordenken. Het roept allereerst tot rouw en berouw over de waanzin van de mens die maar kapot slaan wil. Berouw over de haat en het zinloos vernietigen, dat nu al eeuwenlang doorgaat.

En dat is toch wel een oplossing. Want het evangelie maakt broeders van vijanden. Het stopt de strijd, en leidt naar verzoening. Het geeft liefde in plaats van de haat. Opbouw in plaats van vernieling. De ploeg in plaats van het zwaard.

Tegen de revolutie het evangelie, zeiden onze vaderen. Tegen de oorlog kunnen wij zeggen, het evangelie. Ik weet maar een enkele weg naar de vrede en dat is deze. Alle andere zijn tevergeefs. En als onze leiders elkaar te lijf willen, met het leger, of zelfs met de konstitutie, dan hebben wij maar een woord voor ze, en dat is het evangelie. Daar wordt alle waanzin weggewassen, alle trots gebroken, alle egoisme verzacht. Maar één weg. Eén middel, maar wat een machtig middel. Onze politici, moeten dat niet alleen horen, maar zullen er voor moeten buigen. Dan pas komt het goed. En hoe zullen ze het horen? Tenzij wij getuigen. En hoe zullen ze buigen? Tenzij wij daarvoor bidden.

En dat evangelie gaat nog verder. Het is een waar licht in de duisternis. Als je de krant leest, dat is: naar de mens luistert, dan zeg je het is wanhopig, we komen in der eeuwigheid niet meer van onder de waanzin van de oorlog. Het wordt nooit vrede. En dan zegt het evangelie iets wat we misschien niet begrijpen zullen, maar wel geloven moeten, en dat is dat

Vervolg op pag. 14

Hebt u Christelijk Hoger Onderwijs opgenomen in uw testament?

De taak om jonge mensen klaar te maken voor dienst in het Koninkrijk gaat door. Uw bijdrage is dringend nodig. Door een legaat na te laten aan het christelijk onderwijs geeft u toekomstige jonge mensen de mogelijkheid gevormd te worden door het Evangelie op het terrein van het hoger onderwijs. Indien u meerdere inlichtingen wilt betreffende legaties aan het christelijk onderwijs, neem dan contact op met uw eigen financiele adviseur, en Mr. Gene VandenBosch op The King's College.

THE KING'S COLLEGE,
10020 — 108 Street, Edmonton, Alberta T5J 1K6.

MARY GAAT NIET VEEL MEER UIT.

Gemeenschappen zoals gezinnen, hebben verantwoordelijkheden.

Verantwoordelijkheden aan de heel ouden en de heel jongen, aan de gehandicapten en de minder bedeelden, aan de alleenstaande ouder zoals Mary, gebonden aan huis en niet in staat aan een toekomst te bouwen voor hen zelf en voor hun kinderen.

Op 't ogenblik zijn fondsen aanwezig van de Commission Services Projects om te komen tot de oprichting van een non-profit organisatie voor het verbreden van de gezichtskring en de schaal waarop zij dienst verlenen; fondsen die kunnen worden uitgebreid tot een maximum periode van drie jaar; fondsen voor projecten die tenminste een nieuwe baan zullen openen in deze omgeving.

U weet beter wat er moet gebeuren dan wij.

Neem dus contact op met het Canadese Arbeidsbureau en spreek met ons over het samenstellen van een voorstel dat deze gemeenschappen zal helpen om voor zichzelf te zorgen.

Laten we samenwerken als een verenigd Canadees volk

(Canadian Scene)— George Bancroft, afkomstig uit Guyana, en onlangs benoemd tot hoofd van de afdeling Citizenship van het Ministerie van Cultuur en Recreatie in Ontario, zegt dat het zijn taak zal zijn om de verschillende gemeenschappen in Ontario te helpen samen te wonen en te werken als een Canadees volk. Hij is van mening dat er een „psychische doorbraak" nodig is in de Canadese mentaliteit, om het multiculturalisme tot een werkelijkheid te maken.

Dr. Bancroft is in 1948 naar Canada gekomen, en heeft vele jaren bij het onderwijs gewerkt. Hij zegt dat de minderheidsgroepen in Canada hier voorgoed zullen blijven bestaan, en beschouwd moeten worden als gelijkwaardige partners. „Als dat niet gebeurt, zal multicultureel Ontario niets anders worden dan een provincie met een heleboel culturele eilandgemeenschappen."

„De regering, de particuliere sector, en andere segmenten van de maatschappij moeten ethnische oorspong niet in de weg laten staan van de kansen van de minderheid om op te klimmen in de maatschappelijke structuur," zegt Dr. Bancroft. „En de ethnische minderheidsgroepen moeten van hun kant niet spreken, of beschouwd worden te spreken, voor uitsluitend hun eigen ethno-culturele groepen, maar zij moeten in het belang van Canada spreken."

Dr. Bancroft zal vier afdelingen van het ministerie onder zijn toezicht hebben; Citizen-Services, Newcomer Services (waaronder Welcome House, het opvang-centrum voor immigranten aan University Avenue), de Native People's Branch en het Vertaalbureau van de provincie. (Het vertaalbureau behandelt correspondentie in vreemde talen voor alle regerings-ministeries, en beoordeelt documenten die immigranten met zich mee brengen naar Canada.)

Onder de taken van de afdeling Citizenship vallen de orientatie van immigranten, het verzorgen van Engelse lessen, en hulp aan minderheidsgroepen en buurtgemeenschappen.

In Guyana gaf Dr. Bancroft les op een lagere school, en ook in Toronto heeft hij 11 jaar les gegeven. Hij heeft zijn Ph.D. in Education van de Universiteit van Toronto. Hij was een lid van het Hall-Dennis Committee of the Aims and Objectives of Education in Ontario, en is sinds 1969 professor aan de Faculty of Education aan de Universiteit van Toronto.

Doe uw huiswerk voordat u enig werk aan uw huis doet.

Voordat u begint aan reparaties aan uw huis of veranderingen aanbrengt, zou u eens goed na moeten denken. Beslis wat u precies gedaan wilt hebben. Maak een tekening van alles. En tracht zoveel mogelijk informaties te krijgen over eventuele aannemers voor het karwei.

Enkele voorzorgsmaatregelen zullen veel voorkomende problemen vermijden:

- Laat u niet overhalen tot het laten doen van het werk omdat de rest van de buurt het doet of omdat er wordt geadverteerd met een lage prijs.
- Als het een belangrijk karwei is vraag dan de raad van een expert (b.v. een architect of ingenieur) voordat met het werk wordt begonnen.
- Vraag een begroting van tenminste 3 firma's.
- Wanneer u besluit een contract te tekenen, probeer dan uit te vinden wie het eigenlijke werk doet.
- Sta er op dat alles tot in de bizonderheden in de begroting wordt beschreven — de aard van het karwei en wat er precies moet worden gedaan, de totale kosten, de datum van oplevering en alle extra dingen.
- Als er een groot bedrag mee gemoeid is laat dan een advocaat het contract lezen voordat u het tekent. Geef niet meer dan 10% aanbetaling.
- Teken nooit een bewijs van voltooiing voordat het werk tot volle tevredenheid is gedaan.
- Hou 15% van het te betalen bedrag achter tot 37 dagen nadat het werk is voltooid. Op die manier bent u beschermd tegen aansprakelijkheid onder de Mechanics Lien Act in geval de aannemer of onderaannemer niet zou betalen voor de materialen.

Helaas, ondanks de meest zorgvuldig gemaakte plannen kunt u het slachtoffer worden van oneerlijke zakenpraktijken.

Uw provinciale regering wil dat u weet wat uw rechten zijn onder de Wet op Consumenten Bescherming en Zakenpraktijken.

- De Wet op de Bescherming op de Consument staat u toe ieder contract dat in uw huis getekend is (waar aflevering, betaling en uitvoering van het werk nog gedaan moet worden) te vernietigen, door binnen 48 uur na tekening een aangetekende brief te sturen naar de aannemer — 2 volle werkdagen.
- De Wet op Zakenpraktijken staat u toe de hele transactie af te gelasten door een aangetekende brief te sturen naar de aannemer, als u misleid bent door onjuiste of bedrieglijke voorstellen.

Voor 5 gratis folders betreffende reparaties, siding, asphalteren, verven en behangen, en isolatie, schrijf naar:
Consumer Skills
Ministry of Consumer and
Commercial Relations,
555 Yonge Street, Toronto, Ontario
M7A 2H6

Ontario

Frank Drea,
Minister of Consumer and
Commercial Relations
William Davis, Premier

Vervolg van pag. 13

het toch vrede worden zal. Ergens komt God door dit alles heenbreken. Er komt een nieuwe hemel en een nieuwe aarde, zonder verdriet, zonder dood, zonder haat, zonder oorlog. Die komt in Zijn Zoon, Jezus Christus, want Hij is onze vrede, om het met de woorden van Paulus te zeggen.

En als we zover hebben doorgedacht dan zijn we er toch. Dan kunnen de bommen vallen, en de kogels fluiten, ook om ons heen, dan kunnen ze vallen, de slachtoffers aan onze rechter en linkerzij, dan kunnen we zelf ook vallen, maar de vrede die alle verstand te boven gaat is er al. Die kan ook door de kogels van vandaag niet meer vernield worden. Zo alleen kunnen de gevallenen en wij samen rusten in vrede.

Jack Quartel

Waardeert u C.C.? Bestel het voor een vriend.

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CALVINIST CONTACT

99 Niagara St., St. Catharines, ON L2R 4L3, (416) 682-8311

Effective November 1

The cost of
Family Announcements
will be increased to the prices shown at the left.
Higher administration (handling) costs make this increase necessary.

ADOPTION

HEEREMA: "Ere into being I was brought; Thine eye did see, and in thy thought; My life in all its perfect plan; Was ordered ere my days began" (P.H. 289:2).
With gratitude to our God and Father, who at his appointed time, has granted us this privilege, we are very happy to announce the adoption of our daughter and sister, JUANITA IRENE, born May 15, 1978. "Nita" joined our family on June 16,1978. Jack and Irene Heerema (nee Fernhout), Howard, Andy, Sandra, Jack, Ron and Arnold.
R.R.#3, Thunder Bay, ON P7C 4V2.
October 14, 1980.

BIRTHS

ELGERSMAN: With joy and thanksgiving to the Lord, we, Randy and Kathy (nee Atkinson), wish to announce the birth of our son, RANDY FREDERICK DONALD, born October 16, 1980.
Address: General Delivery, Taber, AB.

HELDER: With thankfulness to God, the giver of new life, we, Henry and Alaine, are happy to announce the birth of our first child, HENRY ALLEN, born on September 23, 1980. Proud grandparents are Mr. and Mrs. L. Riemersma of Mallorytown, and Mr. A. Helder of Belmont.
R.R.#1, Belmont, ON.

KIKKERT: We thank God for the safe arrival of our third child, a daughter, RENEE MARIE, born on September 25, 1980. Proud parents, Marinus and Marg Kikkert, sister for Gerry and Laurie. 23rd grandchild for Mr. G. Schenk of Burlington, ON. 7th grandchild for Mr. and Mrs. R. Kikkert of Grimsby, ON.
R.R.#1, Erin, ON N0B 1T0.

REININK: With great joy and thanksgiving we, Robert and Irene, announce the birth of our first child, AMY CATHERINE, born October 3, 1980. 1st grandchild for both Mr. and Mrs. J. Versteeg and Mr. and Mrs. F. Reinink of Listowel, ON. She is another great-grandchild for Oma and Opa Vander Zwaag and Oma Reinink of Holland.
46 Coachman Village, Grande Prairie, AB T8V 2N9.

RIEWALD: With thankfulness to God our creator, Arnold and Joyce, (nee De Boer), proudly announce the birth of our first child, a daughter, DANYSE KRISTEN, on October 7, 1980. 7th grandchild for Mr. and Mrs. J. De Boer, Smithville, 8th great-grandchild for Mr. and Mrs. G. De Boer, Doezum, The Netherlands, 6th grandchild for Mr. and Mrs. G. Riewald, Cayuga, 6th great-grandchild for Mr. and Mrs. A. Nauta, St. Catharines, and 6th great-great-grandchild for Mevr. S. Hoogesteen, Tzum, The Netherlands. R.R. #2, St. Ann's, ON.

TON: Born: ERICA JOANNE. Parents: Peter and Sylvia Ton (nee Talstra). The giver is God, the creator of life. Sister for, Jacqueline, Frances, Peter, Irene, Christianne and Laura.
Psalm 139:13-17.
October 14, 1980.
R.R.#6, Dunnville, ON N1A 2W7.

BIRTHS

SISSONS: Martin and Coreen (nee Vogel), praise and thank God for the precious gift of their first child, a son, JONATHAN EDWARD, born September 15, 1980.
R.R.#2, Newcastle, ON.

VANDERMEULEN: With joy and thanksgiving to the Lord, we, Peter and Janeta are proud to announce the birth of our first child, a son, BRIAN PETER, born October 15, 1980, weighing 6 lbs. Happy grandparents are Mr. and Mrs. M. VanderMeulen and Mr. and Mrs. C. VanderMaarl.
R.R.#1, Troy, ON.

VAN ES: John and Mary are thankful to the Lord for entrusting us with a baby boy, JOEL ANDREW, born October 17, 1980, weighing 4lbs. 8 oz. A brother for Jason and Melanie. Proud grandparents are Mr. and Mrs. Peter Visscher of Exeter, Ontario.
888 Development Dr., Kingston, ON K7M 5T1.

TALSMA: Andrew and Hilda Talsma (nee Posthumus), are pleased to announce that God has entrusted to their care a second son, MATTHEW WIETSE. A brother for Jason, the 19th grandchild for Hilke and Anna Posthumus of Owen Sound, ON and the 8th grandson for Mrs. Jessie Talsma of Willowdale, ON.
4 Swallow Cres., St. Albert, AB.

ANNIVERSARIES

1955 November 16 1980
"Except the Lord build the house, they labour in vain that build it" (Psalm 127:1).
We give joy and thanksgiving to the Lord, we are happy to announce the 25th Anniversary of our parents,

EVERT and JENNY BORKENT
(nee Slomp)

May the Lord continue to bless and keep them in his care, in the future years.
With love and congratulations from their children:
Amy
Harry
Home address: 507 1st St. E., Brooks, AB.

1955 November 16 1980
"Except the Lord build the house, they labour in vain that build it" (Psalm 127:1).
With great praise and thanksgiving to the Lord, we are happy to announce the 25th Anniversary of our parents,

HENRY and HENNY DRONKELAAR
(nee Slomp)

We pray for health and strength for them, and that they may be able to continue with their tasks in his kingdom.
With love and congratulations from their children:
Art
Lucy
Pat
John
Allan
There will be an open house held on Monday evening, November 17, 1980.
Home address: Box 118, Iron Springs, AB T0K 1G0.

ANNIVERSARIES

Calgary, AB — Matsqui, BC
1955 November 10 1980
"Commit thy way unto the Lord; trust also in him and he shall bring it to pass" (Psalm 37:5).

GAELE and PEARL ATSMA
(nee Procee)

At this time we would like to give thanks to the Lord for giving us the opportunity to share in the celebration of the 25th Anniversary of our dear parents and grandparents.
John
Paul & Tena; Brian — Deroche, BC
George & Donna — Sumas, WA
Gerald — Victoria, BC
Allan
David
Alice
Home address: 35493 Mercer Rd., R.R.#1, Matsqui, BC V0X 1S0.

Blija, Friesland — Clinton, Ontario
1940 November 7 1980
With gratitude to the Lord, we wish to share our happiness with you on the occasion of our parents' 40th Wedding Anniversary,

BILL and ANNA BOTTEMA
(nee Bakker)

We pray the Lord may grant them both continuous good health for many more years to share together and with their family.
With love from their children and grandchildren:
Isaac Bottema — Munster, ON
Steve & Fran Doak; Jeffrey — Goderich, ON
Betty Low; Kathi Ann, Jamie — Vanastra, ON
Keith & Brenda Bottema; Daryl William — Clinton, ON
Open house from 8 - 10 p.m. at Chr. Ref. Church Hall, Clinton, on November 7.
Home address: 126 Orange St., Clinton, ON N0M 1L0.
Best wishes only please.

ANNIVERSARIES

1935 November 15 1980
Naaldwijk — Orillia
With gratitude to our Lord, we wish to share with you the joyous event of our dear parents' and grandparents' 45th Wedding Anniversary,

RALPH and TRUDY EISING
(nee Stigter)

We pray for many more years of togetherness and that they may experience God's blessing.
Audrey & Hank; Bob, Brian, Jeffrey —Orillia, ON
Joan & Alex; Michael, Karen — London, ON
Elly & Cor; Chuck, Amy, Carrie — Agincourt, ON
Ralph & Nellie; Martin, Randy, Carin — Tweed, ON
Trudy & Karel — Amsterdam, The Netherlands
Jack — London, England
Nellie & Udo; Monica, Jacqueline — London, ON
Home address: 603 High St., Orillia, ON L3V 4Y2.

We will celebrate this occasion with an open house at their home on Saturday, November 15, 1980.

1955 1980
Alberta — Ontario
"And both Jesus and his disciples were called to the marriage" (John 2:2).

ALBERT and FENNY JAGT
(nee Datema)

We are proud to announce the 25th Wedding Anniversary of our parents which we celebrated on October 27, 1980. We thank them for 25 years of constant love and care and may God grant them, and us, many more years of love and happiness.
Congratulations mom and dad from your children and grandchildren:
Anna-Marie & John Eygenraam; Tammy, Angela
John & Nancy Jagt; Melissa, Christopher
Marilyn
Robert
Gerald
Home address: Box #427, R.R.#1, Waterdown, ON.

Share your news with the *C.C.* family!

De Lier, Nederland *1930* — *November 12* — Niagara Falls, Ontario *1980*

With praise and thankfulness to our God
we hope to celebrate the
50th Wedding Anniversary
of our parents, grandparents and great-grandparents,
Abraham and Jannetje Kok
(nee Vryland)

"On the mount of the Lord it shall be provided"
(Gen. 22:14b).
We hope and pray, that they will be granted more happy years together.

Best wishes and all our love:
Dick & Gerda; Rick (Donna), David, Robert, Diane, Rodney.
Andre & Jenny; Brian & Mary; Lambert, Sarah, Mariane & Martin Dykstra; Martin, Linda & Ron DePotti, Janet, Diana, Anita
Lena & Dick Van Atte; Nancy, Jim, Rick
Brian & Marina; Judy, Allen, Wendy
Jane & Pete De Visser; Steven, Jacqueline, Christine, Catherine

Open House: Friday, November 14, 1980.
From 7 p.m. to 10 p.m., at Rehoboth Christian Reformed Church.
4878 Jepson Street, Niagara Falls, Ontario.

OBITUARIES

October 10, 1980
Through a tragic accident it pleased our Lord to call home to him,

ANN and DICK DE WEEVER

daughter and son-in-law of Andries Straatsma and the late Sjoukje Straatsma-Leystra.
Sister and brother-in-law of:
Maaike & Gerrit Steen — Ter Apel, Holland
Eel & Wil Straatsma — Wierden, Holland
Ian & Monique Straatsma — Brampton
Jessie Talsma — Willowdale
Fred & Pat Straatsma — Brampton
Agnes & Dick Wyga — Acton
Peter & Audrey Straatsma — Brampton
Carol & Hank Ufkes — Erin
Pat & Fred Jonker — Brampton
Sonja & Ed Buisman — Brampton
Audrey & Ron Vahrmeyer — St. Catharines
nieces and nephews
"The Lord is just in all his ways" (Psalm 145).
They will be missed by all of us.

"Jesus said to her, 'I am the resurrection and the life; he who believes in me, though he die, yet shall he live . . . " (John 11:25).
On Monday, October 13, the Lord took unto himself our sister-in-law and aunt,

IETJE HUIZENGA
(nee Boersma)

at the age of 72 years.
May the Lord strengthen and comfort our brother in these days of sorrow.
Canada:
Sj. Huizenga
H. Huizenga-de Vries
E. Odolphy
Nederland:
J. Huizenga-Stam
R. Huizenga-Huizing
W. Huizenga-Mijderwijk
H. Korte
H. Korte-Huizenga
G.J. van Wijk
A. van Wijk-Huizenga
P. Weessies
E. Weessies-Huizenga
Zuid Afrika:
G. Huizenga
A. van de Wal-Huizenga
and nieces and nephews.

Het behaagde de Here, om tot zich te nemen, na een ernstige ziekte, mijn geliefde vrouw, moeder, groot- en over-grootmoeder,

IETJE HUIZENGA
(nee Boersma)

in de leeftijd van 72 jaar.
„Zalig zijn de doden, die in den Here sterven" (Openbaring 14:13).
R. Huizenga — Trinity Towers, McLaughlin Rd., Brampton
Dianne & Bill Flatley — St. Catharines
Hennie & Karl Komdeur — Orillia
Ivan Kelly (weduwnaar van Ann '75)
12 kleinkinderen en 1 achter-kleinkind.
De begrafenis heeft plaats gevonden op woensdag, 15 october, 1980 en is geleid door Rev. Peter Nicolai van Toronto.

Fallen asleep in Jesus on October 11, 1980, our beloved mother and grandmother,

BOTJE NIEUWENHUIS
(nee Postma)

at the age of 80, of 4405 — 4 Ave. S., Lethbridge, AB.
Stan & Ria — Lethbridge, AB
John & Anne — Lethbridge, AB
Pauline & Henry — Lethbridge, AB
Tina & John — Lethbridge, AB
Piet & Marj — Calgary, AB
Sid & Martha — Lethbridge, AB
Herman & Margaret Dykman — Surrey, BC
40 grandchildren and 12 great-grandchildren.

Classified Advertising

OBITUARIES

"For to me to live is Christ, and to die is gain" (Philippians 1:21).
On October 17, 1980, after a blessed and full life, the Lord in his infinite wisdom took to himself, to his eternal glory, our dear father, grandfather and great-grandfather,

HENDRIK JAN STEENBERGEN

at the age of 82 years.
Beloved husband of Margje Steenbergen-Hummel of Koekange, Holland.
Dear father of:
Tim & Ann Steenbergen — Burnaby, BC
Roeli & Wieger Koops — Koekange, Holland
Jenny & Willem Dekker — Almelo, Holland
Dien Hessels — Dwingelo, Holland
Ernie Steenbergen — Mission, BC
Lammie & Henry Rumph — Grimsby, ON
Swansea & Gerry Fluit — St. Catharines, ON
Tiny & Tinus VandenBerg - Moorefield, ON
Henny & Hilbert DeRoo — Strathroy, ON
Fygje & Tieme Van Dyk — Ruinerwold, Holland
Roelof & Janny Steenbergen — Koekange, Holland
Lutina & Henk VanderVeen — Aalsmeer, Holland
59 grandchildren and 35 great-grandchildren
Dorps straat 2, Koekange (Dr.) 7958 RN, Holland.

October 17, 1980
The Lord took unto himself our beloved mother, sister and grandmother,

JULIA STRUYK
(nee Hoos)

in her 69th year.
Psalm 23: "The Lord is my Shepherd."
Lovingly remembered by her children and grandchildren:
Ria & Gerald Van Vark — Carrying Place, ON
John & Andrea Struyk — Iowa
Netty & Martin Prins — Alberta
Willy & Hil Tenwolde — Trenton, ON
Art & Nancy Struyk — Carrying Place, ON
Julia & Jerry Ebbers — Cochrane, ON
Ann & John Van Arragon — Acton, ON
Sister of:
Mr. & Mrs. D.P. Hoos
Ms. J.G. Hoos
28 grandchildren and one great-grandchild
Funeral service was held October 20, 1980 in the Ebenezer Chr. Ref. Church, Trenton. Pastor J. Koole officiating. Interment at the Carrying Place Cemetery Annex.
Home address: 91 Film St., Trenton, ON.

We mourn the loss of a very important member of our group,

MRS. JULIA STRUYK

a joyful child of God who entered God's rest on October 17, 1980.

"Our mouths were filled with laughter, our tongues with songs of joy. Then it was said among the nations, 'The Lord had done great things for them' " (Psalm 126:2).

Trenton Singles

O'Brien - Steele Funeral Home
30 MOIRA ST. W.
BELLEVILLE, ONTARIO
K8P 1SZ
Christian Funeral Director

OBITUARIES

Vrijdagmorgen 17 october is nog voor ons onverwachts, doch op God's tijd, uit ons midden weggenomen ons geacht medelid,

JULIA STRUYK

Zij heeft steeds kracht en troost kunnen putten uit de verzen 4 en 5 van Psalm 23.
Dat God de kinderen en kleinkinderen wil sterken in dit zware verlies.
Namens de leden „Jeugd van Vroeger," Trenton Chr. Ref. Church.

We mourn with our sister, her husband, Ida and Dan Tigchelaar, and their children in the loss of their beloved little,

ERIN MIEKA TIGCHELAAR

While her earthly tent was weak, we can now rejoice that she has been made whole and can say together with them: "It is well, it is well with my soul."
Grandfather: Fred Zietsma
Aunts & uncles:
Chuck & Val Zietsma
Al & Gerda Zietsma
Mieka & Bert Vanden Akker
George & Wilma Zietsma
and cousins

REAL ESTATE

HAROLD WORKMAN
Real Estate Ltd.
Clinton, ON
519-482-3455

BROILER QUOTA, 20,000 plus class 2 roaster A quota, 12,120 basic layer quota, 13,000. 50,000 annual pullet production, 50 acres, modern 4,000 sq. ft. home, with built-in pool, second home, modern barns, scenic property.
250 ACRES, 150 workable, Teeswater loam, well-drained, 100 acres bush, house, barn, drill-well, silo, $250,000.
182 ACRES, brick 4 bedroom home, farrow-to-finish, good land, south of Clinton.
DAIRY, 50 TIE-UPS, 66 free stall, harvestor and silo, brick house, excellent building, herd and quota included, 175 acres.
DAIRY, 60 cows, large quota, attractive buildings, 3 silos, 150 acres, modernized home.
DAIRY, over 70 Holsteins, 47 tie-ups, 125 acres, brick house, quota and machinery included.
703 ACRES, 3 sets of buildings, good cash crop, 4 mile radius.
225 ACRES, 210 workable. 74 tie-up barn, second barn. Good home. $300,000 — with cattle, quota and machinery $456,000.
DAIRY 160 ACRES, 150 workable. 55 head Freestall, four stall parlour, modern barns, good home. Cattle, quota and machinery included.

We have other farms available. ASK FOR OUR BROCHURE.

PETER DAMSMA,
R.R.#5, Clinton, ON
Phone: 519-482-9849

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Spotless 3 bedroom bungalow on 1 acre wooded lot opposite conservation area. Large country kitchen, fireplace in living room, cedar deck and much, much more! Large 10% mortgage. Dunnville area. Also: 3 bedroom house on 2 acres with a trout pond; 2 fireplaces. Great value. Mount Forest area.
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416-844-8724
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Oakville, ON

NEAR BRANTFORD: Country living at its best. 4 bedroom home plus apartment on 4 acres. Large workshop. On paved road. Only $88,900.
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CENTURY 21 Iezzi and Iezzi Ltd.
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REAL ESTATE

BUSINESS OPPORTUNITY
Excellent shoe retail business with good turnover at present, and bright future, dealing mainly in quality merchandise of leather goods and other footware. Also family-size living quarters, everything in excellent condition. Retirement reasons for sale. Asking $59,000 plus stock. Within 12 miles from Chr. Ref. Church and school.

COUNTRY TOWN BAKERY
In good farming community with all necessary equipment to operate as a going concern. Also, three bedroom apartment included in asking price of $79,000. 12 miles from Chr. Ref. Church and Christian school.
For more information on above properties please call Peter Vanderzwaag, Broker, at ***928-3170*** *or* ***928-2868.***

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ORONO, ON L0B 1M0
416-983-5915

BUSINESS OPPORTUNITIES
in or near Orillia. 14 unit motel, $175,000; Family restaurant, $178,000; Nursing home, $139,000; Marina, $385,000; Variety store, $110,000; Service station with snack bar, $125,000; Cottages and Motel, $119,000; and many other businesses available. For more information call.
WALTER DEAN REAL ESTATE LIMITED,
107 Mississaga St. E., Orillia,
705-325-6193,
or Salesman:
Henry Zwiers,
(705) 326-4131.

GOOD DAIRY OPERATION. 28 acres, 500 litres, no. 1 quota. 115,000 M.S.Q. 5 bedroom house. Owner renting approximately 450 acres government land. Call Art Vander Vliet.

22,000 CAGE LAYERS, basic quota. Automatic feed. 58 acres crop land. Good buildings. Vendor takes back mortgage.
Call Keith Miller or Art Vander Vliet.

For more details call:
KEITH MILLER & ASSOCIATES REALTY LTD.
220 Broad St. E., Dunnville, ON
416-774-7624
and ask for Art Vander Vliet
774-4611 (evgs.)
or Keith Miller
774-4077 (evgs.)

REAL ESTATE

2,000 BROILER BREEDERS. New house and barn. Asking only $109,000, with $35,000 down payment.
158 ACRES good crop land. Frontage on three roads. Century brick home with 5 bedrooms. Barn set up for farrowing. Priced to sell. Contact Keith Miller.
Member of the Agri-Vision Organization.
For more information call:
KEITH MILLER & ASSOCIATES REALTY LTD.
220 Broad St. E., Dunnville, ON
416-774-7624
and ask for Keith Miller
774-4077 (evgs.)

Class "A" Dairy Farm

200 acres: 170 workable — 30 bush; 4 bedroom home; 3 barns such as large feeder barn, bank and new barn with stanchions, 3 large silos with automatic unloaders, milk parlour with 12 herringbone spots. Price includes milk quota and cattle. Gross income $110,000 or more a year. Vendor will sell for true market value. Favourable terms available. For more details call Harry DeGroot **(519) 743-1456** or **884-1163 (Res.)** of,
H. DEGROOT REAL ESTATE LIMITED
KITCHENER, ON

DAIRY FARM
(near Peterborough)
293 acres, 3 barns, 2 houses. Space for 120 cattle. Pipeline milkers. Land and approximately 85 cattle. Excellent quota and full line of machinery.
Call Louise Heusinkveld
416-844-8724
BRETHOUR REALTY SERVICES
Oakville, ON

HELP WANTED

We are looking for an **assistant** in our **Potatoe enterprise**. Male person, 20-years or older. Positive member of Chr. Ref. Church. Dependable and clean. Horticultural/Agricultural minded. Send your applications with 2 references to: **Alberta Potatoes**, R.R.#2, Red Deer, AB T4N 5E2.

T.V. technician required immediately. Wages accordingly. Good opportunity for young person to get involved in the T.V. business. Reply to: **Stan's TV of Orillia Ltd.**, 110 Mississaga St. W. Orillia, ON L3V 3B1. Phone: 705-326-2722 or 705-325-3314.

HELP WANTED

Farm help wanted for modern farrow to finish **hog farm** in Southern Ontario. Good wages and house available. Please write to Box #4556, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

JOB WANTED

Christian couple willing to do babysitting for vacationing families. $25 per day (24 hour period). Hamilton and surrounding area. Call: **545-2747.**

PERSONAL

A 22-year-old Christian girl would like to correspond and/or meet Christian gentleman, 25-30 years old. Her interests are music, travelling and camping. Please write to Box #4558, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Sincere Chr. widow would like to correspond and meeet with a Chr. gentleman in early 50's. Write to Box #4557, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

TEACHERS NEEDED

COTTAM: Emmanuel Christian Academy, Cottam, ON requires an **Administrator-Principal**. Duties to commence **January 1, 1981** or **August 1, 1981.** Send all enquiries to: Wm. Hordyk, Principal, Box 220, Cottam, ON N0R 1B0.

WYOMING: Due to unforseen circumstances, the John Knox Christian School is in need of a **combined grade 1 and 2** teacher, to begin on or before **January 6, 1981.** Please contact the principal, S. Van Reenen for applications. John Knox Chr. School, P.O. Box 81, Wyoming, ON N0N 1T0. Telephone: 519-845-3112 (school).

MISCELLANEOUS

STAMPS
To all of you who have been saving stamps, but never got around to sending them. I am willing to pay one dollar a pound plus postage for all kinds of stamps (can be left on envelope corner on single paper). Ideal money making idea for schools, churches, societies and organizations.
Please keep them coming. Hank Post, 122 Livingston Ave., Grimsby, ON L3M 1L6. Phone: **945-8578.**

HELP WANTED

Youth Ministry

The Emmanuel and Maranatha Churches of Calgary have decided to call a pastor for youth and singles.
Anyone interested,
phone collect:
Pastor Joosse:
(403) 242-5156
or Pastor Hielema:
(403) 286-3585.

★ Business Opportunity ★

Needed immediately
an independent DISTRIBUTOR in the Barrie — Newmarket area,
to serve large chain stores and independent stores.
Apply at:
HOLLANDIA BAKERIES LTD.
Box 100, Mount Brydges, ON N0L 1W0
or call collect, Mr. Bert Looyenga (District Sales Manager) at:
519-853-0758
or call **519-264-1020** (office).

MINISTER NEEDED

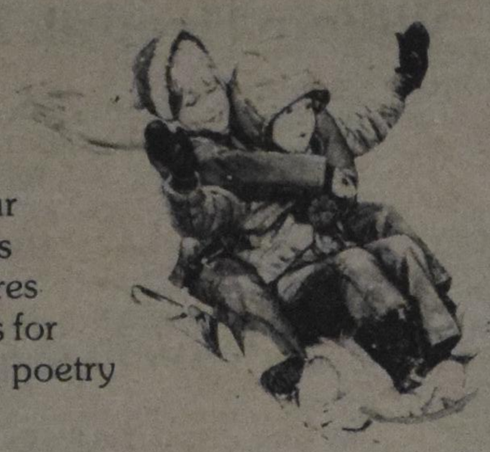
NOVA SCOTIA: Pastor needed. The CRC Faith Chapel of Shubenacadie, NS, is looking for a minister. The congregation consists of 9 families. We are praying for a pastor with a warm personality, a deep concern for the lost and the spiritual well being of the congregation. For more information, write: W. Bokma, R.R.#1, Shubenacadie, NS B0N 2H0, or phone: (902) 758-2931, (902) 758-2352, (902) 758-2246.

FOR RENT

WANTED TO RENT
—MOBILE HOME—

Family of 4 wants to rent a 20-22' mobile home that sleeps 4-6, preferably equipped with dishes and bedding. Must be in the **Toronto** area. Period from July 11, 1981 to August 8, 1981 (4 weeks total). Please write as soon as possible to Box #4559, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Christmas comes early!



Preparations are under way for our annual Christmas issue which features Christmas stories for the entire family, poetry and art.

The Christmas Issue will be mailed December 3. Display advertising for that issue should be in our hands by **NOVEMBER 7.** We will take the family season's greetings advertisements until **NOVEMBER 14** for the Issue. Cost for the greetings is $10.

CALVINIST CONTACT

EVENTS

BACK TO GOD HOUR RALLY

IN
ST. GEORGE'S ANGLICAN CHURCH
WOOLWICH STREET, GUELPH on
SATURDAY, SEPTEMBER 8, 1980
at 8:15 p.m.

SPEAKER:
REV. JERRY VREEMAN
of The Back To God Hour Radio Ministry & C.R.C. T.V.
SPECIAL MUSIC:
The choirs & brass of the
ONTARIO CHRISTIAN MUSIC ASSEMBLY
of Toronto & Bowmanville
under the direction of
LEENDERT KOOY
Andre Knevel — at the organ

Come sing along in a wonderful night of Christian fellowship.

Let's face it!

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ACT NOW!!!
and call
Mrs. Vander Munnik
at
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Hamilton

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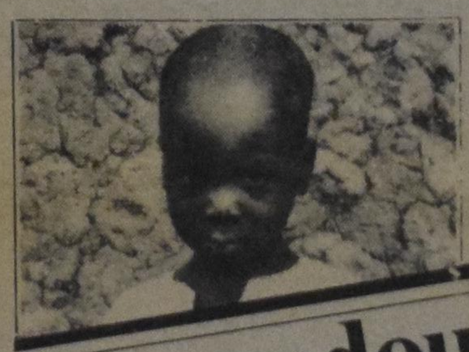
You are invited
to see and hear America's leading Christian authority on the family.

James C. Dobson, Ph.D.
in the challenging new

FOCUS ON THE FAMILY
Film Series

Film I — **Nov. 4**	The Strong-willed Child
Film II — **Nov. 11**	Shaping the Will Without Breaking the Spirit
Film III — **Nov. 25**	Christian Fathering
Film IV — **Dec. 2**	Preparing for Adolescence — The Origins of Self-doubt
Film V — **Dec. 9**	Preparing for Adolescence — Peer Pressure and Sexuality
Film VI and	What Wives Wish Their Husbands Knew About Women — The Lonely Housewife
Film VII — **Dec. 16**	What Wives Wish Their Husbands Knew About Women — Money, Sex, and Children

Films to be shown at:
MARANATHA CHRISTIAN REFORMED CHURCH
at 8 p.m.
York, ON



Mamadou Souare: Six years old. Family lives in a mud hut—sleeps on the dirt floor. No running water. No electricity. Not even basic sanitary facilities.

Mamadou is hungry—every day

Mamadou is just a little boy—too young for school, too small to work. His days are filled with the thousand tasks of little boys the world around . . . games to be played, worlds to be imagined. But every day of Mamadou's life is tinged by sadness and edged with pain. For Mamadou is a child of the slums, and he is hungry—every day.

It's not that his parents don't try to provide—but three hungry children cannot be fed on their meagre monthly income. Rice, potatoes, a rare treat of fish are all they can afford to fill empty tummies—foods rich in starch, but devoid of nutrition. So Mamadou remains hungry—and hunger hurts. The look in his eyes torments his parents, but there is absolutely nothing they can do—nothing but bear his suffering with their own.

The Souare's need something to change their lives—a boost towards the self-respect they dream somehow, someday of attaining—a boost someone like you could give. If Mamadou became a Foster Child, think what a difference PLAN'S help could make! Through Foster Parents Plan's integrated programs, counselling, dental and medical care would all be suddenly within their reach. Guidance, training and education would no longer be dreams, but attainable reality. Your small monthly contribution would reach out to touch the entire community in which Mamadou lives—through vital development projects.

Wouldn't you like to help? Even though Mamadou will have **his** Foster Parents by now, thousands of hungry children still wait. Please, fill out the coupon below, or call our toll-free number.

CALL TOLL FREE ANYTIME 1-(800)-268-7174
Information will be sent immediately (In British Columbia, 112-(800)-268-7174)

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153 ST. CLAIR AVENUE WEST, TORONTO, CANADA M4V 1P8

I want to be a Foster Parent of a boy ☐ girl ☐ age
country or where the need is greatest ☐
I enclose my first payment of $23.00 Monthly ☐ $69.00 Quarterly ☐
$138.00 Semi-Annually ☐ $276.00 Annually ☐
I can't become a Foster Parent right now, however I enclose my contribution of
$ Please send me more information ☐ Tel. No.
Name
Address
City Prov. Code
I wish communication with PLAN to be in English ☐ French ☐

PLAN operates in Bolivia, Colombia, Ecuador, El Salvador, Egypt, Guatemala, Haiti, Honduras, India, Indonesia, Mali, Nepal, Nicaragua, Peru, the Philippines, Sierra Leone, the Sudan and Upper Volta. Foster Parents Plan of Canada is officially registered as a Canadian Charitable Organization by the Federal Government. Contributions are tax deductible.
6/26/80 CL80-0310

Best Wishes, on the opening of
Smithville District Christian Highschool

We are pleased to have participated in this project as designers and engineers.

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- land development
- office buildings
- industrial buildings
- churches

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"The Dutch Canadian Shoppe"

is now open
in Towers Shopping Mall,
New Minas, Nova Scotia

Full selection of Dutch foods and gifts

Calendar Of Events

Ontario

Sept. 24-Dec. 3	**Clinton:** Focus on the Family film series in the Clinton District Chr. School, Princess St.
Sept. 25-Nov. 6	**Focus on the Family** film series by Dr. J. Dobson, Mountainview Chr. Ref. Church, Grimsby, on seven consecutive Thursday evenings at 8 p.m.
Nov. 1	AACS Annual Meeting, 1:00 p.m., Medical Sciences Auditorium, University of Toronto. Presentation of Five Year Master Plan and Address by Dr. Calvin Seerveld, followed by reception at AACS Building, 229 College St., Toronto.
Nov. 4-Dec. 16	Focus on the Family film series to be shown at the Maranatha Chr. Ref. Church of **York**, ON. Tuesday nights at 8:00.
Nov. 1	Reformation—Church History Conference in the Maranatha CRC, Cambridge, ON, 10:00 a.m. with Dr. Robert Godfrey and 2:00 p.m. with Dr. Louis Praamsma.
Nov. 1	Ontario Alliance of Christian Schools annual meeting, at Durham Christian High School, Bowmanville.
Nov. 1	AACS Annual meeting at the Medical Sciences Auditorium, University of Toronto at 1:00 p.m.
Nov. 7	Canadian Christian Education Foundation fifth anniversary banquet featuring Dr. Joel Nederhood and music from Calvin College, including tenor soloist Prof. Carl Kaiser, the Chamber Orchestra, and student tenor soloist Eric Hobbs.
Nov. 8	Fall Harvest Bazaar of the Stratford and District Christian School beginning at 10 a.m. Place: Kiwanis Community Centre, Riverside Dr., Stratford. Auction will be held at 3 p.m. Something for everyone!
Nov. 8	**Back to God Hour Rally**, Rev. J. Vreeman, speaker — in St. George's Anglican Church in Guelph. Time 8:15, special music by Ontario Christian Music Assembly under the direction of L. Kooy. Andre Knevel at the organ.
Nov. 8	Fifth Singles Fellowship Day for single adults, widows, widowers and single parents at Ebenezer Christian Reformed Church, Trenton, ON. Workshops, games, banquet, recreation. Cost $18.
Nov. 8	Lakewood Christian Camp, Jog-a-walk-a-thon in Sarnia Chatham and London at 9 a.m.
Nov. 14	Annual meeting of the Curriculum Development Centre. Speaker: Geraldine Steensma. 8:00 p.m., St. Martin Catholic School, Winchester, St., Toronto.
Nov. 15	Lakewood Christian Camp's annual membership meeting at 1:30 p.m. in Sarnia II Chr. Ref. Church. Banquet at 6 p.m. with Rev. S. Cooper speaker and Al Luke singer.
Nov. 15	Ont. Chr. College Association, Annual meeting, at the Hamilton District Chr. High School, with Dr. Gordon Spykman on "Education is for Life." Registration 9:30 a.m.
Nov. 19	The Association for Substitute Family Living which operates Homestead cordially invites all to attend the Second Annual General Meeting, Wednesday, November 19 at 8:00 p.m. in the First Chr. Ref. Church of Hamilton Corner of Hess St. and Charlton Ave.) Guest speaker: Rev. Dr. Peter Van Katwijk, Director of the Cambridge Interfaith Pastoral Counseling Centre. Topic: Christianity and Mental Health.
Nov. 29	Annual Bazaar at the John Knox Chr. School in Clarkson, ON. Starting at 12:30 p.m.

Ambassadors in Concert
Holland Marsh: Chr. Ref. Church, November 8, at 8:00 p.m.;
Hamilton: St. John's Presbyterian Church (Main St.), November 28 at 8:00 p.m.

British Columbia

Nov. 21-22	The Department of Philosophy at Simon Fraser University will sponsor a seminar entitled "Moral Problems in Health Care," to be held at Hotel Vancouver, Vancouver, BC. Among topics to be dealt with are "Euthanasia," "Informed Consent," "Right to Know." For further information, contact the university's Continuing Studies department at 291-3298.

Alberta

Nov. 11-13	Jerome Hines in "I am the Way," sacred opera, in the Jubilee auditorium, Edmonton, at 8:00 p.m.
Nov. 21	C.F.F. Annual Convention at Lacombe Memorial Centre beginning at 9 a.m. ending with a banquet. Theme: Energy and Agriculture: Can Less be More?
Nov. 21-23	Habitat Festival for the Eighties — A family conference on Conserver Life-Style.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri. Nov. 7	Wed. Nov. 5	Fri. Oct. 31-10 a.m.	Thurs. Oct. 30-10 a.m.
Fri. Nov. 14	Wed. Nov. 12	Fri. Nov. 7-10 a.m.	Thurs. Nov. 6-10 a.m.
Fri. Nov. 21	Wed. Nov. 19	Fri. Nov. 14-10 a.m.	Thurs. Nov. 13-10 a.m.

ORGAN RECITALS

BY

Willem Hendrik Zwart

November 4 — **Kincardine,** *Knox Presbyterian Church*
November 5 — **Toronto,** *Chr. Ref. Church, Albion Rd.*
November 7 — **Hamilton,** *Christ Cathedral*
November 8 — **Sarnia,** *2nd Chr. Ref. Church*

All concerts start at 8:00 p.m.
See local church bulletins for further announcements.

5th Singles Fellowship Day
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EBENEZER CRC, TRENTON, ON.
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Rev. H. Salomons
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ONTARIO CHRISTIAN COLLEGE ASSOCIATION

Annual Meeting:
November 15, 1980
AT THE HAMILTON DISTRICT CHRISTIAN HIGH SCHOOL, HAMILTON, ONTARIO.
(Located behind the Immanuel Christian Reformed Church between Upper James and West Fifth Street on Mohawk Road.)

REGISTRATION: 9:30 a.m.
GUEST SPEAKER: Dr. Gordon Spykman — ***"Education Is For Life"***
OTHER HIGHLIGHTS:
—Proposed program for 1981
—Presentations of a Charter to operate a college
—By-law changes
—Presentation of Dr. T. Plantinga's book *Rationale for a Christian College* to OCCA

EVERYONE IS INVITED — THERE WILL BE A CHARGE OF $2.50 PER PERSON TO HELP COVER THE COST OF LUNCH AND REFRESHMENTS.

Dr. T. Plantinga, the past Executive Director of OCCA and currently Assistant Professor at Calvin College, will be handing out free copies of his book, *Rationale for a Christian College* to all those who are paid-up members. This will include all guests who decide to join OCCA at the meeting. The annual membership fee is $25.00.

Advertising gives results!!!

ATTENTION
Ontario Grade 13 students and High School Graduates!

A representative of **The King's College** will be in Ontario, visiting Christian High Schools in early **November**. If you would like to hear more about the college, please see the representative at the school. If you are unable to be there, please leave a message at the school and the representative will contact you later.

The representative will be at the following schools on these dates:

Wednesday, November 5, 1980 ..... **Chatham DH**
Thursday, November 6, 1980 A.M. ... **Lambton CH**
Thursday, November 6, 1980 P.M. .... **London CH**
Friday, November 7, 1980 A.M. ..... **Hamilton DH**
Friday, November 7, 1980 P.M. ..... **Beacon CH**
Monday, November 10, 1980 A.M. .... **Durham CH**
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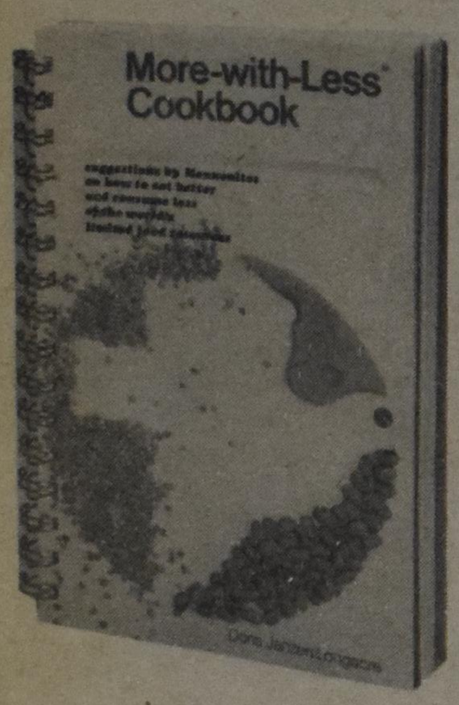
Doris Janzen Longacre



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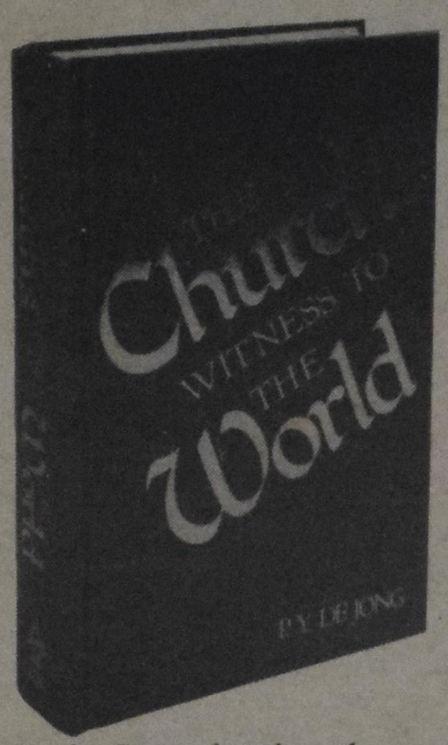
P.Y. DeJong



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Books

Theology

What are the issues?

Issues of Theological Conflict: Evangelicals and Liberals, by Richard J. Coleman; published by William B. Eerdmans, Grand Rapids, MI, 1980; in Canada: Oxford University Press, Don Mills, ON; hardcover, 282 pp.; $12.95 (U.S.). Reviewed by Theodore Plantinga, Department of Philosophy, Calvin College, Grand Rapids, MI.

Do you find yourself too busy to read widely and keep up with all the latest developments? I certainly do, and therefore Richard Coleman's book on the theological issues of the day was very helpful for me in providing an overview of the discussions going on in various quarters.

Coleman's book was originally published in 1972 under the title *Issues of Theological Warfare*. The book was a success and time kept marching on. Hence a new edition, under the current title, was issued this year. The 1980 edition, contains a good deal of new material and brings the discussion up to date.

Coleman sets the "evangelicals" (the "fundamentalists" of yester year) against the "liberals" and argues that the two sides ought to learn from each other. He even speaks of the emergence of a "new middle."

The issues Coleman covers as he contrasts the positions on the two sides are: God as a person; the nature of revelation; the inspiration and authority of scripture; prayer and providence; and the church's social involvement.

I found the book to be thought-provoking, and I would like to see theological leaders within the Reformed community look at it carefully. Given our commitment to social involvement, we need to ask ourselves just what our rationale for social involvement is. Should we be driven by an "awareness that Christ lives in my neighbour, though unacknowledged by him," as one author quoted by Coleman maintains? Or do we get involved with our neighbour in the hope and prayer that Christ will take up residence in a heart that has refused to admit him? There's a profound difference between the two positions.

In this review I cannot do much more than point to the wealth and worth of this book. I invite potential readers to look for themselves.

One final observation: couldn't we use a similar book to get some clarity on the issues in the Reformed community today? Given the current trends at the Free University of Amsterdam and in the Gereformeerde Kerken of The Netherlands, don't we need to refresh ourselves on the basic issues that arise out of our Reformed credo? Of G.C. Berkouwer, a Dutch Reformed theologian who still enjoys considerable respect in our circles, Coleman writes: "One . . . is greatly surprised to see how open and receptive he is to Karl Barth."

For those who are interested, I hereby submit a list of topics or issues that ought to be covered by any theological journalist exploring the landscape in the Reformed community. (1) The Dutch influence — are we for it or against it? (2) Does the current talk about pluriformity in the church and pluralism in society mean that God's Word is plural in its directives to man? (3) How does the current emphasis on "lifestyle" and Christian freedom fit in with the traditional emphasis on obedience as the key to Christian living? (4) Does the talk about "pluralism" and alternative lifestyles mean that the Christian community must revise its traditional stand on marriage and homosexuality? (5) Have we separated the concept of office from the concept of authority? (6) Are new decision-making procedures needed to make our churches and Christian organizations more "democratic?" (7) Are we to continue to promote authoritative preaching and the exercise of church discipline, or has the time come for the individual believer to be directly, immediately "normed" by the Word of God? (8) Is the Reformed community in danger of following a secular trend by seeking integration and integrality for human life through new educational techniques rather than through an obedient response to the Word of God? (9) Should we maintain our traditional theological position vis-a-vis "horizontalism," or has the time come for a breakthrough to a universal human solidarity that leaves the old notion of the antithesis behind? (10) Is it still meaningful to distinguish between the structures of God's good creation as present for all men and two separate religious directions leading respectively to eternal life and eternal death?

I for my part still hold a traditional Reformed position on all these matters, but I am sometimes puzzled by what I see and hear in the Reformed community. Hence my suggestion that these issues be explored by a Richard Coleman within the Reformed camp.

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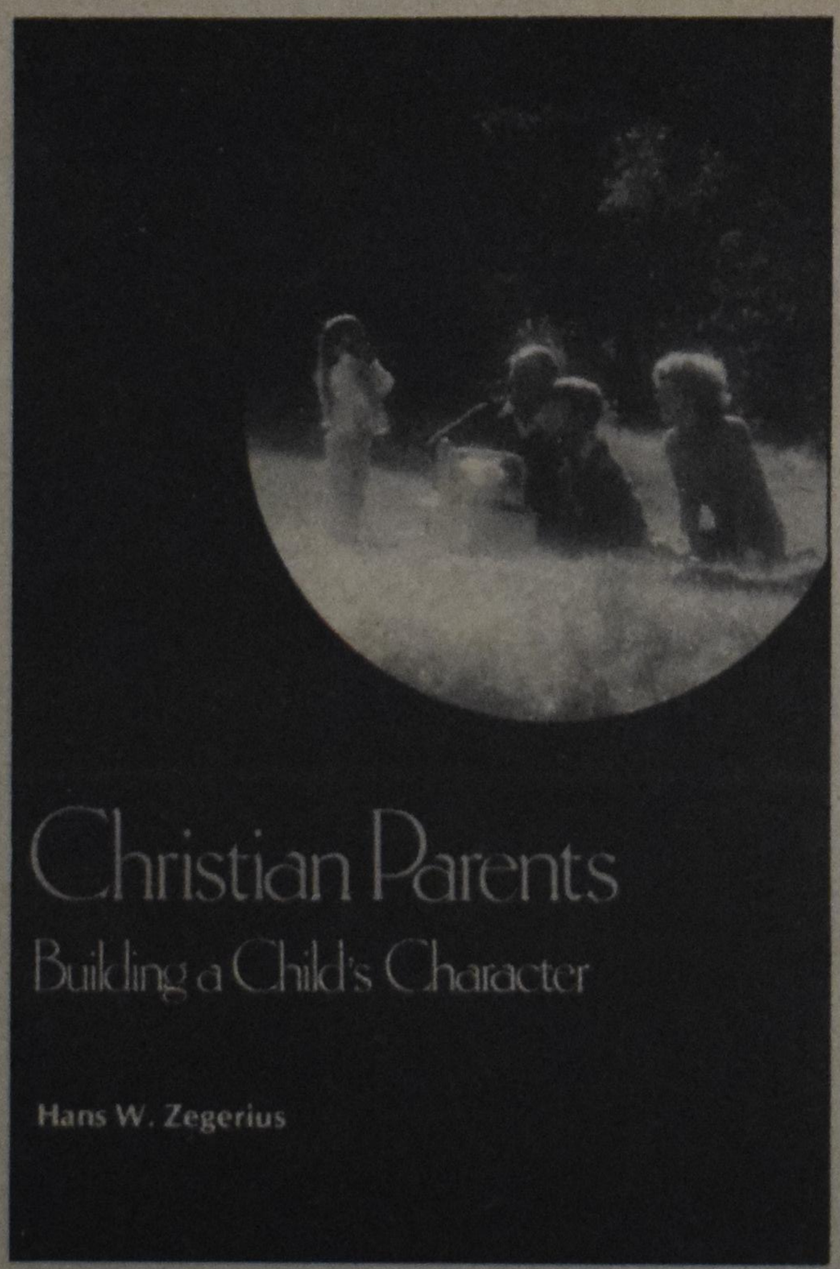

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